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DAVID GREENE.

BY REV. RUFUS ANDERSON, D. D.

DAVID GREENE was born in Stoneham, Massachusetts, on the 15th of November, 1797. His father was a farmer and mechanic, much respected for his industry and integrity, though not a professor of religion. The mother was amiable and judicious, with more than common energy of character. Her cast of mind is said to have been somewhat pensive, and her religious experience remarkable. She died in 1813.

David was among the younger of nine children. He was affectionate as a boy, and in school stood generally at the head of his class. After reaching the age of twelve years, he was largely entrusted with the care of the farm, the father's engagements calling him often from home. Samuel, an older brother, — still remembered in Boston with much affection as pastor of the church in Essex Street, and a likeness and sketch of whom will be found in the previous number of this volume, — was graduated at Cambridge College, and it was owing to his influence that David entered upon a course of liberal education. His studies were commenced at Phillips Academy, Andover, in 1815, and were continued, with some interruptions, through the eleven subsequent years.

The Rev. George E. Adams, D. D., his classmate in the academy, and in the college and seminary, and for a large part of the time his room-mate, says of him at the academy: "He was there reckoned a Christian, — a halting, doubting one, — taking his turn, with some hesitation, in religious exercises, but was not a church-member." In September, 1817, the two friends entered Yale College. We have strong concurring testimony, from a number of his classmates, as to the thoroughness of Mr. Greene's scholarship, and the excellence of his character while in that institution. Dr. Adams gives a faithfully interesting account of his religious experience. He says: "Mr. Greene, after a while, declined engaging in religious exercises at meetings, from conscientious scruples, and would do nothing to claim the character of a Christian; showing his propensity towards thorough and stern self-dealing. Still, he was moving on toward the ministry, and became, I am quite confident, a beneficiary of the American Education Society. Through the greater part of his college course he stood in this position, — not of the world, not claiming the place of a Christian, though more correct in conduct than most Christians. In our last year

he was profoundly exercised in mind. It was distressing to see him. Day after day, for weeks, the order of the day with him was : college exercises, punctually, about one hour upon entering the room for the lesson ; then sitting in mute despair, Bible in one hand, the other hand closed, pressing upon his cheek or mouth : ' George, George, what a terrible thing *sin* is ! ' That is the only expression I remember, and I suspect *that* tells the whole story.

"The influence of this mental suffering on his bodily frame and appearance was very great. He became pale and emaciated. No one could see him without reading in his countenance the agony of his soul. So far as I remember, he never experienced any sudden deliverance. The *anguish* wore itself out. Even when we graduated, he had not gained a clear confidence of his good estate, and talked somewhat despairingly of the future.

"One noticeable thing in his college life," adds Dr. Adams, "should be mentioned. He was never absent from any college exercise during his first three years, nor tardy, though he sometimes went from his bed and returned immediately to it. Professor Fisher once called him to his room to speak of this, as a very remarkable thing."

Mr. Greene completed his college course in 1821, and had one of the highest appointments in his class. The year following he spent in teaching a private school of young ladies, in Boston, where he gave satisfaction both to parents and scholars. In the fall of 1822 he entered the Theological Seminary at Andover, but sometime in the following year he was induced to take charge of the academy at Amherst, as principal ; an institution which then furnished a large proportion of the students for the college, struggling for the prosperous existence it has since attained. His services there were very acceptable, and about this time he was

strongly urged to accept the office of tutor in Yale College, but declined.

Mr. Greene returned to Andover in 1824, and his own statement is, that he joined the church there in 1825. He was now once more a classmate and room-mate of his college chum. "He was studious, of course," writes his old friend, "always thinking, but looking on the dark side in regard to himself, — a prominent man in the class, highly respected by the professors, made great account of by such men as Eli Smith, Daniel Crosby, and others. On account of his sternness, and perhaps severity in judging others (as well as himself), he may have had less of popularity than some."

Dr. George W. Blagden, who was with him in college, and a classmate at Andover, has given the following valuable testimony : "Both at Andover, and at Yale College, where he was two years my senior, there was an influence connected with his whole course of conduct and conversation, which produced a conviction in all who knew him, or only noticed him, deeper than is produced by most men, whether young or old, that he was a person of sincere and strong religious principles.

"His religious and moral character greatly influenced his naturally quick and vigorous intellectual qualities. He was a good scholar, and a clear and comprehensive thinker ; receiving the second honor in his class at college, and maintaining, throughout his course in the Theological Seminary, a position among the first students, both in the Hebrew and Greek languages, and in the science of theology. If his facility and gracefulness in speaking had equalled his intellectual power and attainments, and the sincerity and depth of his piety, he would have been one of the most eloquent, as he certainly was one of the most honest and well-informed, of men. The writer of this distinctly recollects an oration at the

close of his seminary course, which was very remarkable in respect both to thought and style."

Mr. Greene became connected with the correspondence of the American Board near the close of 1826 ; and was one of two Assistant Secretaries, — Jeremiah Evarts being the Corresponding Secretary, — until the death of that eminent man, in 1831. During this period, his special department of labor was editing the "Missionary Herald," and correspondence with the missions among the Indians, which was then conducted on an extended scale. In the year 1828 he made a tour, extended through eight months, and over nearly six thousand miles ; visiting the missions to the Indian tribes, both east and west of the Mississippi River, in north-west Ohio, and in New York. On this tour he visited not less than thirty mission stations, and reached Boston, on his return, in July.

These personal inquiries into the Indian missions were of great advantage to the young Secretary, in his relations both to the Prudential Committee and the several missions. And there was need, then, of all the practical wisdom that could be obtained. The difficulties in the way of bringing the poor Indians under the civilizing and saving influences of the gospel were fast accumulating. In the Southwest, the greed of the white man for the lands of the Cherokees — blinding and ruthless, like that of Ahab for Naboth's vineyard, rising above all considerations of mercy and justice — was soon to chain and incarcerate the missionaries, Worcester and Butler, and to send their defenceless people far away from the graves of their forefathers, to die by thousands under the hardships of their migrations. Not the logic and eloquence of Evarts, in his appeals to the nation, through the letters of "William Penn," nor of some of the ablest statesmen in the halls of

Congress, could stay the calamity. Mr. Evarts is well known to have anticipated the righteous judgments of heaven, at some future time, to follow those high-handed deeds of violence. And when the shock of arms was heard in bloody conflict, not long since, at Chattanooga and along the Missionary Ridge, what reflecting mind did not think of an avenging Providence ? Elsewhere, similar unfriendly causes were in operation ; and to these were added the influence of unprincipled traders in ardent spirits, and the not less unscrupulous partisans of slavery.

In November, 1829, Mr. Greene was married to Mary, the eldest daughter of Mr. Evarts, who was spared to him almost twenty-one years ; in which time God was pleased to give them twelve children, all but two of whom are still living. Four of his sons served in the Union army during the late war, three of them as captains ; and one of these three fell in a battle preceding the taking of Vicksburg. The domestic life of our brother was most happy. He bore his full share of the responsibilities and cares of the family, and was kind, though decided, in his parental government. The household, with him, was a religious institution, with morning and evening worship. His children were all dedicated to God in baptism, and instructed in the principles and duties of religion, and he had the pleasure of seeing nearly all of them become members of the visible church.

At the solicitation of Mr. Lowell Mason, Mr. Greene consented, not long after his marriage, to aid in compiling the Hymn Book for the service of the sanctuary, called "Church Psalmody." Of this book, more than a hundred and fifty thousand copies are believed to have gone into use. The service was performed as an extra labor, and was not altogether without injurious consequences, for a time, to his health.

The death of Mr. Evarts led to the

appointment, in 1832, of three Corresponding Secretaries, instead of one; and Mr. Greene was one of the three, but with no material change in his department of labor. In 1836 he removed with his family from Boston to Roxbury, three miles from the Missionary House, a distance which he found equal pleasure and profit in usually traversing twice a day on foot.

Of Mr. Greene's official life, during the ten years following his removal to that rural city, there is not much calling for special notice. His daily duties demanded all his powers. There was no more of routine and sameness in them than there is in the most laborious pastoral life. While his time and thoughts were specially devoted to one or two departments, — such as the Indian missions, the home correspondence, etc., — he was in actual contact, more or less, with the working of the entire system. Problems of difficult solution not unfrequently arise, demanding the united wisdom of all, though often not of a nature to be advantageously discussed and resolved in the large annual meetings of the Board. There are, however, numerous subjects of great practical importance, that have been brought forward with great advantage in those meetings. In the year 1838, the practice was commenced of presenting to the Board some one or more of these subjects by the secretaries, in a written form, under direction from the Prudential Committee; and more than seventy of these "Special Reports" (as they were called) have received attention from the Board at its annual and special meetings. Twelve such "Reports" were written and presented by Mr. Greene, and several of these have a permanent value.

During all this time, Mr. Greene shared the responsibility with his brethren in drawing up the Annual Reports of the Prudential Committee;

and after the removal of Dr. Armstrong to New York city, in the year 1838, he had charge of that part of the domestic correspondence which had to be conducted at Boston. The editing of the "Missionary Herald," after 1843, devolved on Mr. Treat.

In 1847 the Prudential Committee proposed that Mr. Greene make a second tour among the Indian missions, westward of the Mississippi River. This he was incapacitated for doing by a collision on a railroad, and the service was performed by Mr. Treat. The injury from the collision seemed at first slight, but it was aggravated by exposure, and resulted in a paralysis, which, though partial and temporary, was attended with such weakness of the nervous system as made it expedient, in the opinion of medical advisers, for him to exchange a sedentary life for such an one as he could find only on a farm. Accordingly, in 1848, he declined a reelection as Secretary, greatly to the regret of his associates and the friends of missions. An extract from the letter he then addressed to the Board affords an insight into the state of his mind in that trying period of his life.

"In retiring," he says, "which I do most reluctantly, from the station with which the Board has so long honored me, and in which I have found my labor and happiness most pleasantly combined, and in performing the delightful, though arduous duties of which I had, till recently, hoped to spend whatever of life and strength might remain to me, I feel constrained to declare my ever rising estimate of the excellence and honorableness of the foreign missionary work, and my ever strengthening confidence that it is a work which the Lord Jesus Christ regards with peculiar approbation, and which he, by his truth and his Spirit, amidst and despite of all the delays, embarrassments, and opposition which



it encounters, is steadily and surely carrying forward to its consummation. His power and grace and promise exclude all doubt as to its ultimate and complete accomplishment. Our faith, our prayers, our labors and sacrifices may hasten the day."

Mr. Greene removed, with his family, to Westboro, Massachusetts, in 1849; and the next year God was pleased to take from him his beloved wife. His house having been, not long after, consumed by fire, he removed to Windsor, Vermont. In 1860 he returned again to Westboro, where, with great satisfaction to himself, he spent the residue of his days.

The circumstances of his death were affecting. Men were blasting a rock near his house, and a descending fragment struck him on the head, inflicting a mortal injury. This was on Tuesday, April 3, 1866, and he lay perfectly unconscious till Saturday, the 7th, when he died. His funeral was attended on the 11th, the Congregational church being well filled by people of all denominations in the town, where he was universally respected. A considerable number of gentlemen, and some ladies, were present from Boston, and clergymen came in from the surrounding region. Prayers were offered by Dr. Blagden, of Boston, and Mr. Sheldon, of Westboro, and addresses were made by his former associate, the writer of this brief memorial, by Dr. Thompson, pastor of the church to which he belonged when residing in Roxbury, and by Mr. Sheldon, pastor of the church of which he was last a member. His remains sleep in Westboro, near those of his wife, in a beautiful rural cemetery.

The muscular development of Mr. Greene was nearly perfect, and almost as much may be said as to the development of his mental powers. Hence his duties were performed with but little consciousness of fatigue. He was

unambitious, unpretentious, and guileless; always intent upon the grand purpose of his life, and happy in the good name and usefulness of all around him. He seemed governed by Christian principle, almost as if it were a part of his nature, and moved forward without show or noise, or appearing to desire popular attention. There was, perhaps, some excess of this virtue. It would have increased his usefulness to have been somewhat more regardful of the opinion of others. His mind was of a high order. He had uncommon power of fixing the attention and analyzing subjects, and great mental resources. His thoughts in prayer were apposite and copious, and only required a more distinct and less rapid enunciation to have enlisted the feelings of all reflective and serious minds. He ranked among the best theologians. His mind was intent upon the truth, and nothing but the truth, and was open to evidence; and having a memory which seldom forgot what he wished to retain, he was, in the best sense, a well-informed man. His knowledge was more accurate, more copious, more really valuable, than that of most men.

"He was not a sectarian; but a frank, catholic Christian. Still he studied and loved the doctrines and polity of the Congregational churches of New England, and could always give a good reason for his faith and practice. On ecclesiastical councils, and in adjusting difficulties in churches, he was judicious and often very helpful.

His keen discrimination, strong memory, and capital good sense made him a sharp critic in exegesis and sermonizing; and though sometimes apparently severe, he was nevertheless kind and fair, never captious or vindictive. Brethren, who met him in associations, valued his wise suggestions, and felt profited by familiar intercourse with him.

Notwithstanding his usual grave and sober appearance, like a man in earnest, as he always was, he could be, and at times was, very racy and playful in familiar conversation and in friendly correspondence. We are told of a letter of this sort he addressed to a brother minister on the subject of New England pastorates in Congregational churches, in which he gave full scope to a mirth-provoking wit that his friend never suspected he possessed. He had a full, well-rounded character, and was a man to be both respected and loved."

Dr. Thompson, in his address at the funeral, spoke of him as follows:—

"Every acquaintance will pronounce his eye single, and hence his whole body was full of light. He was seldom mystified; with sophistry he never could have patience. There were no stained windows to his mind; he saw almost everything in a white light; having rare insight into character, and into the practical bearing of things; never beguiled by forms; fastening at once upon the kernel, discriminating promptly between essentials and accessories, between the certain and the probable. Vigorous common sense was the staple of his mind. His mental constitution was compact; he could readily concentrate his faculties; he would never trifle with a subject, nor with an individual. There was too much on hand, and life, in his estimation, was too momentous to allow of one's spending time in lamentations over the past. . . . What acquaintance would not exclaim, 'Behold an Israelite indeed, in whom is no guile!' A noble simplicity characterized him. A more unpretending man, a man freer from egotism, from all that is factitious, from all

sentimentalism, from assumed humility, and unreal sanctity in every form, is seldom to be met with. How ingenuous was he! He was not afraid to be lively, though too earnest a man to fall into levity. He was modest,—not ashamed to blush, though not afraid of any one. He would, if there were occasion, beg pardon of a day-laborer as soon as of the Governor, and, in either case, simply because of its being right and proper.

"He was a manly man, a man of robust honesty, who in thinking and in dealings moved straight forward, his path being the shortest distance between two given points. Who ever suspected David Greene of aiming at popularity, of struggling after greatness? How little of self, how little that was petty or personal entered into the springs of action with him! . . . He was always in his place; Sabbath vagrancy he held in low esteem. How fervent were the supplications poured from those lips now closed in silence! How earnest his hortatory appeals! How deep his interest in the Sabbath School! He believed in the Abrahamic covenant, in its obligations and privileges, sealed to the children of believing parents. The first time that I administered baptism was to one of this group, then an infant in those strong hands, now crossed and motionless till the resurrection.

"It can easily be gathered why it seems to us, at Roxbury, as if he had never been dismissed from the church there. His influence for good lingers still. For the same reason, he continued to the last, in some sense, a public man. Such men are, by the force of character, always in office. Though not one to fascinate, he was one to inspire deep confidence; and excellence like his is of itself inevitably a power. He could not retire from the Christian, nor from the missionary world."

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## RARE OLD BOOKS.

BY REV. M. K. CROSS, WASHINGTON, IOWA.

"THERE are more ways to derive instruction from books," says John Foster, "than the direct and chief one of applying the attention to what they

contain." He then proceeds to trace minutely the history of some distinguished volume that has been long and extensively circulated, noting some

of the most remarkable circumstances connected with it. "It is striking, to a degree even awful" (he observes), "to reflect what such a book must have done; to how many it may have imparted thoughts new and affecting, which nothing could expel; how many it may have been made the mean of leading into a happy life, and to a happy end; how many it has arrested, disturbed, and warned, whom it could not persuade. So great a number of accountable beings, unknown, for the most part, to one another, scattered here and there, over more than one country, and over a long space of time, have come into some certain relation to this one book!"<sup>1</sup>

With what profound admiration we gaze upon the ancient Cedars of Lebanon, the old and towering trees of California, and the venerable elms that adorn our public parks and meadow lawns! In the same spirit we cherish an old volume, that has been the guide and solace of departed friends. As we hold it in our hands, or gaze upon it in its place on the shelf, we recall, with fresh interest, the image of the mother, the wife, or the child, who once perused its pages, but whose hands are now still, and whose eyes are forever closed upon those earthly scenes. As our range of backward musing is extended, by some elder volume which has fallen under our eye, we think how the hearts of men in earlier generations were moved and molded by the pages which have come down to us. The antique type, the coarse and faded paper, the obsolete spelling, the interjected marginal notes (still retained in some modern books), and the quaint pictorial devices with which they were illustrated and ornamented,—all report the wonderful progress of literature and art, within

one or two brief centuries. The progress of opinion and principle, on great questions of philosophy and morals, is also forcibly suggested; while the depth and earnestness of the piety which ruled the godly of other times throws a beautiful glow over the dim pages on which it is recorded.

Although not a professed antiquarian, one can appreciate the enthusiasm with which those who are, linger among the dusty alcoves where the wisdom and the piety of past ages are enshrined in books. The enterprise of erecting a Library Building for the preservation of rare and valuable books, by the American Congregational Association, grows in our estimation, when we think how many of these precious relics will soon be gone, irrecoverably, if the work is not pushed on to completion. Private owners, who are not willing wholly to part with such volumes, might be glad to avail themselves of a safe place of deposit, where others could enjoy the benefit of seeing them, at least; and many would, no doubt, in the end, conclude to leave them there as a permanent donation.

I have lately met with some rare old volumes, in the library of Rev. Charles Thompson, an English Baptist minister, who was personally acquainted with John Foster, and preached for some time in Robert Hall's pulpit, at Bristol. Mr. Thompson is in his seventy-third year, has been preaching in this country a number of years, and now resides at Washington, Iowa. He assures me that he has been offered, and refused, *five hundred dollars* for a single volume, entitled, — "The Bible: That is, The Holy Scriptures, Contained in the Old and New Testament; with most profitable Annotations upon all hard places: Imprinted by Robert Barker, Printer to the King's most Excellent Maestie. 1606." The same volume also contains "The Whole

<sup>1</sup> Introductory Essay to Doddridge's Rise and Progress of Religion in the Soul of Man.

Booke of Psalmes: Collected into English Meeter, by THOS. STERNHOLD, IOHN HOPKINS, and others, With apt notes to sing them withal." These notes were made "with letters ioyned to euerie note by his right name, so that with a verie little diligence, thou mayest the more easily come to the knowledge of perfect Solefaying," &c.

According to the date, this volume was printed five years before the authorized version of King James, and two years after the appointment of the Westminster assembly, by the same man who printed the authorized version; yet no mention is made of the work in Carpenter's history of the early English versions; and the proprietor, after many inquiries among antiquarians, has been unable to learn anything more about it than is found on the title page.

Another interesting work, of an earlier date, is the first translation of Martin Luther's Commentary on the Epistle to the Galatians. The title-page, in part, is as follows: "A Commentarie of M. Doctor Martin Luther Vpon The Epistle of S. Paul to the Galathians, first collected and gathered vvord by vvord out of his preaching, and novv out of Latine faithfully translated into English for the vblearned. Imprinted at London by Thomas Vantroouillier, dvelling vvithin the Blacke frears by Ludgate. *Cum Privilegio*, 1575."

The work is dedicated, or addressed, "To All Afflicted Consciences VVhich

Grone for Salvation and VVrastle Vnder the Cross for the Kingdome of Christ."

The translators very modestly "refuse to be named, seeking neither their ovvne gaine nor glory, but thinking it their happines, if by any means they may releue afflicted mindes, and doe good to the church of Christ, yealding all glory vnto God to vvhom it is due."

Both of these volumes are printed in the German text, and are in good condition. The translation of Luther, printed nearly three hundred years ago, is perfect, and, with proper care, will last three centuries more.

Mr. Thompson has also "The Saints Sure and Perpetuall Guide"; and "The Saints Soule-exalting Hvmiliation, or Soule-fattening Fasting," "by the late Reverend, Learned, and Godly Minister of Christ, Robert Bolton, Bachelour of Divinity, etc. 1634."

The pictorial devices with which these volumes are adorned, are quite as entertaining as any other part of them. One, for instance, is a huge Bible resting on an hour-glass; a skeleton with an arrow, supporting it on one side, and a man, with wings and a scythe, supporting it on the other. Over and under the picture are these words:—

"Study me in thy Prime.

Bury Death, and weary Time."

On the sides are the following:—

"The Glasse doth Runne, and Time doth Goe,

Death hath his End, I have not so."

SONE FACTS IN THE HISTORY OF THE NORTH PARISH OF HAVERHILL, AND OF THE CHURCH AND RELIGIOUS SOCIETY NOW KNOWN AS THE "UNION CHURCH AND SOCIETY OF NORTH HAVERHILL, MASS., AND THE TOWN OF PLAISTOW, N. H."

BY REV. DAVID OLEPHANT, ANDOVER, MS.

THE town of Haverhill, Mass., included originally, beside its present area, the largest part of Methuen, Mass., a large part of Salem, Hampstead, Plaistow, and all of Atkinson, N. H.

In the autumn of 1727, on account of distance from the only place of worship in the town, and badness of roads, the north and west parts of the town obtained permission of the town to hold meetings in each of these localities, during the following winter. The inhabitants of the north part had, a few months previous to the obtaining of this permission, petitioned the town to build a meeting-house there, but without success. Meetings were held, however, as appears from the fact that money was obtained of the town the following spring to pay the minister. At the meeting, when this money was obtained, a petition was again presented for leave to build a meeting-house, and though still unsuccessful, on June 18th, 1728, a vote was passed by the town to set off the north part of the town as a distinct parish. The parish originally included Hampstead, or Timberlane, as it was then called, Atkinson, and Plaistow.

In 1730, the town allowed the North Parish or Precinct ten pounds towards the support of a minister. A Mr. Haynes was invited to settle over the parish, but declined the invitation. Mr. James Cushing, son of Rev. Caleb Cushing of Salisbury, Mass., was soon after invited, and accepted the call.

The church in the North Parish was organized Nov. 4th, 1730, of members dismissed from the 1st church for

this purpose. At this time the call to Mr. Cushing was renewed, and Dec. 2d fixed as the day for his ordination. Mr. Parsons, of Salisbury, preached, Mr. Brown, of Haverhill, gave the charge, and Mr. Tufts, of Newton, the Right Hand of Fellowship. The next spring the proprietors of the town voted to give Mr. Cushing about twenty-nine acres of land.

By the running of a new line between Massachusetts and New Hampshire, in 1741, nearly one-third of the territory, population, and property of Haverhill fell to the north of this line. Two-thirds of Mr. Cushing's hearers, exclusive of Hampstead, lived north of it. The meeting-house was in that section of North Haverhill now called Plaistow, and stood very near the line which now divides the above mentioned States. A Congregational church, however, has never been organized in Plaistow, since its incorporation as a town, the people of Plaistow being the same who previously belonged to the North Parish of Haverhill. This accounts for the union of the people of Plaistow and North Haverhill in one church and society from the first to the present time.

Land was early given by the proprietors of Haverhill for the support of the ministry in the North Parish, and indeed for its support in all the parishes. The land belonging to the North Parish was sold, and the proceeds of it were incorporated by the Legislature of Massachusetts as a ministerial fund, Feb. 8, 1823, for the mutual benefit of the North Parish and Plaistow; and it was thus used till about the year

1836, when a majority of the North Parish, being dissatisfied with Rev. Mr. Peckham, the pastor of the church at that time, voted to withdraw the fund from his support. This led to litigation between Mr. Peckham and the parish, which resulted in Mr. Peckham's obtaining his full claims upon the parish. Tired, however, of the controversy, he asked a dismission, and retired from the pastorate among that people.

During these troubles, a Baptist society (Calvinistic) was organized in Plaistow, and the town voted to relinquish its claims upon the ministerial fund of the North Parish, to individuals of the town, who chose still to be united with individuals of the North Parish, and some few families of the town of Atkinson, who lived nearer to the Congregational place of worship in Plaistow, than to that in their own town. The institutions of religion have, since the dismission of Mr. Peckham, been regularly sustained by individuals from these several towns, by voluntary subscription.

Just before Mr. Peckham's dismission, a new meeting-house was built by proprietors, near the site of the old house, covering, indeed, some small portion of the land on which the old one stood. The North Parish claimed the new house, and commenced a suit in law to obtain possession, which lasted several years, and was expensive to both parties. It was finally decided by the Supreme Court of New Hampshire that neither party could claim *exclusive* right, and that all of each, who chose to avail themselves of the privileges of worship in it, could do it.

The fund has never been, as yet, restored to its original intended use, but has been employed, in part at least, to pay for occasional Universalist preaching in a school-house of the parish. Most of those composing the

parish, however, have availed themselves of the privilege of worship in the new house, paying a trifle towards the support of the minister. The funds, it may here be stated, in *all* the parishes of Haverhill, except the East Parish, have been diverted, by majorities, from their original intention, and now support religious opinions entirely the reverse of those of the proprietors of the town who donated them. This is clear, in respect to the North Parish certainly, from the fact that money was early voted by the town expressly for the purpose of supporting an "orthodox minister." If to support such a ministry in this parish, then unquestionably in all of them.

In 1818, a parsonage house was built, by subscription, for the use of the minister. Recognizing the right of the people of Plaistow, as well as of the North Parish, to an interest in the house, it was placed upon the line dividing the two States, one part of the house being in New Hampshire, the other in Massachusetts. This location, however, was partly for the accommodation of the minister, that he might be able legally to marry people from both States at the parsonage. The New Hampshire weddings were in the north, and the Massachusetts in the south part of the house.

This parsonage, thus built by subscription, was also claimed by the North Parish, after the dismission of Mr. Peckham, as exclusively parish property. Rent was demanded of him by the parish, for the short period that he occupied it after his dismission. When he left it, each party put in a tenant. The parish's tenant, however, was ejected without violence, and the house was held by an armed protector, till Mr. Peckham's successor — the author of this article, and family — obtained possession. No further effort, after this, was made in any way by the parish to regain possession, and it has ever



since been quietly occupied by the minister preaching in the new house.

When, in 1728, the north part of the town of Haverhill succeeded in getting set off as a distinct parish, by a vote of the town, the conditions annexed were that they should determine, within a month, where their meeting-house should be located, and that they should settle an "orthodox minister" as soon as possible. Such a minister was settled, and such ministers only have preached to that people from that time to the present. Funds were given for the support of such a ministry exclusively, and yet, since 1836, they have been appropriated for the support of Universalist preaching, showing how readily men will pervert such gifts, when inclined to do it, and when opportunity offers.

There were no articles of faith adopted by the church in North Haverhill, at the time of its organization. It had a covenant only, in form substantially such as were the covenants of most, if not all the early Congregational churches of New England. It distinctly recognizes, however, the doctrines of the Trinity, and of Christ as Prophet, Priest, and King, and obligates its members to "shun all errors," from which it is fair to conclude that its faith was Calvinistic. Articles of faith were adopted during the ministry of Rev. Moses Welch.

Rev. James Cushing, the first minister, was settled Dec. 2, 1730, and died May 13th, 1764, aged 59. During his ministry, one hundred and eleven were added to the church on profession of their faith, and forty-five by letter. One hundred and ninety-nine owned the covenant and had their children baptized, but were not received to full communion. Twelve hundred and fourteen children, of those owning covenant, and of those in full communion, were baptized. No record of

marriages was kept by Mr. Cushing, on the church books.

Rev. Gyles Merrill was ordained March 6, 1765, and died April 27, 1801, in the 63d year of his age and the 37th of his ministry. Fifty-six were admitted to the church on profession, and twelve by letter, and seventy owned the covenant, during Mr. Merrill's ministry, and four hundred and twenty-five children were baptized. Mr. Merrill kept, on the church books, a record of the marriages solemnized by him, by which it appears that he married three hundred and ninety-eight couples. His usual fee was one dollar. When continental money depreciated, he received from eight to one hundred dollars, as fee. The smallest sum received was two shillings and four pence; the highest twenty-eight shillings.

From the death of Mr. Merrill, in 1801, to 1826, this congregation had no settled minister, and the pulpit was supplied for the most part only in the summer and autumn. From 1800 to 1818 there were no admissions to the church, and little if anything more than the income of the fund was expended for preaching. The meeting-house became quite unfit for public worship, and an interest in religious things had almost ceased to be felt. This was the time for the wicked one to sow his seed, and it ripened, in many a heart, into Universalism. There can be little doubt, that, if there had not been a fund to lean upon, the interest in maintaining religious worship would have been greater, and the troubles that followed would not have come. During the period of interruption in the regular supply of the pulpit, from 1801 to 1824, there were only sixteen children and seven adults baptized. From 1818 to 1860, one hundred and sixty-four have been added to the church; by profession, one hundred

and forty-five; by letter nineteen. Rev. Moses Welch was hired in March, 1824, as a regular supply. He continued to do this till about 1826, when he was installed. During his ministry, from 1824 to 1831, thirty-seven were added to the church by profession, and three by letter. Rev. Samuel H. Peckham succeeded him, and was installed in 1831, and remained till 1837. In this time, thirty-five were added to the church by profession, and three by letter. Since Mr. Peckham's dismission, this church and society have not had a settled minister. Rev. David Oliphant supplied the pulpit from 1838 to 1852, fourteen years, with no obligations on his part, or that of the people, to continue the connection a single day; and with only the guaranty of a few individuals, by word of mouth, for the payment of the salary; yet it was always promptly paid. During his ministry thirty-three were added to the church,—twenty-eight by profession, and five by letter.

Mr. Oliphant was succeeded by Rev. Charles Tenney from March, 1853, to October, 1860. Under his ministry thirty-three were added by profession, and thirteen by letter. Mr. Tenney was followed by Rev. Homer Barrows, as stated supply, and he still ministers to that people at this date.

Both the meeting-house and the parsonage, by the commendable liberality of the people, are now in an excellent state of repair, and, for a minister who can be satisfied with a small and quiet country parish, it affords one of the pleasantest fields of labor that can be found in New England.

From 1827 to 1859 there were one hundred and fourteen infant, and fifty-two adult baptisms. During the period that Mr. Oliphant supplied the pulpit, every child of professing parents belonging to the church of suitable age was baptized. And all children of suitable age, of parents connected with the churches to which he has ministered, numbering some more than four hundred and fifty, with the exception of those of a single family, have been baptized. It is his belief that a chief reason of the neglect of professing parents, in our pedobaptist churches, to have their children baptized, is the omission of pastors to instruct on this subject, and to urge the duty. The Congregational ministry is, undoubtedly, to a great extent, at fault here. While some oppose Infant Baptism, many regard it with indifference. It is a divine institution, or it is not. If it is, it should be observed. If it is not, let it be repudiated.

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### MISS CALKINS' HISTORY OF NORWICH.<sup>1</sup>

BY REV. EDWARD W. GILMAN, STONINGTON, CONN.

A STOUT octavo of seven hundred pages, with numerous engravings of representative men, quite throws into the shade the earlier volume with which

Miss Calkins began her historical publications in 1845. And the contrast between this and her former history of Norwich shows how such a work grows upon one engaged in it.

We have here the history of a township settled by a few proprietors under Major John Mason, who came from Saybrook, Conn., in 1660, with their

<sup>1</sup> History of Norwich, Connecticut, from its possession by the Indians to the year 1866. By Frances Manwaring Calkins. Published by the author, 1866.

pastor, the Rev. James Fitch, and laid out their town-plot on a tract of land nine miles square, purchased for seventy pounds from the Mohegan Indians. By the researches of the author among public and private records, she has gathered most interesting details concerning the early customs of the inhabitants in respect to worship, education, domestic matters, and civil concerns; the assignment of lands for homesteads and for pasture; the intercourse of the people with the Indians, both in war and peace; the family history of the first proprietors and their descendants; and the gradual growth of the settlement.

After sixty years the sheep pastures which extended down to the tide-water became desirable for other purposes, and grants of land were made which led to a new settlement at the "Landing," a mile or more from the original center, and in process of time municipal changes have carved out several other towns from the original tract of nine miles square, and have made a business city of the Landing, while the town has ceased to be a place of trade and enjoys its tranquillity and ease. A cordon of thriving factory villages encircles the town, turning to good account the extensive water-privileges afforded by the Yantic and Shetucket, at whose confluence the city lies.

By the descriptions here given of the history of the town, we are led to look upon it as one of quiet development and progress. The people have always been ready for the defense of the country in times of peril and of war, but their town has escaped invasion by domestic and foreign foes; they have had their "great fires," but the city has never been burned to ashes; they have suffered from disasters and panics in common with the whole country, and yet the prosperity of the town has never been dependent upon a single line of business; and in its growth it has

flourished without government patronage, and without any State institution for education, charity, or reform.

But with this quiet development there has been true New England enterprise and activity, and we doubt whether many towns can show such a record of energy, promptness, and success. Miss Calkins notes the priority of Norwich in various matters of public interest, and might have done much more if she had been willing to draw comparisons between her native place and other towns in New England.

The first druggist in Norwich, and probably the first in Connecticut, who kept any general assortment of medicines for sale, was Dr. Daniel Lathrop. He furnished a part of the surgical stores to the northern army in the French war. He imported his stock from England, and often received orders from New York. His was the only apothecary's shop between New York and Boston, and orders frequently came from the distance of a hundred miles in various directions. In 1749, Rev. Mr. Leavenworth, of Waterbury, came to Norwich on horseback for a supply of medicines for his people, which could not be obtained any nearer home.

The first turnpike in the United States was that opened between Norwich and New London in 1792. The first step toward medical organization in the State was made in Norwich in 1774. The first paper-mill in Connecticut was erected on the Yantic in 1776, and gave employment to ten or twelve hands, who turned out thirteen hundred reams a year; and that of the Chelsea Manufacturing Co., at Greenville, was said, in 1860, to be the largest paper-making establishment, not in the United States only, but in the world, its annual product being then estimated at nearly half a million of dollars. Norwich had two printing-presses and a weekly newspaper as early as 1773. The paper

used was manufactured in the town, and school-books, hymn-books, and pamphlets in great variety were published there. The next year there were two book-stores, besides these printing establishments. About the same time the manufacture of clocks and watches began. Another important enterprise, at that early day, was the manufacture of cut shingle nails from old iron hoops, a branch of industry which was revived with improved machinery in 1816. In 1790, a cotton-factory was established on the town plot, the fore-runner of the large and improved mills of the present day, and in numerous other methods the enterprise and ingenuity of the inhabitants were displayed.

The citizens were also early interested in navigation, ship-building, and commerce, sending out privateers during the Revolutionary war, and subsequently having a considerable trade with the West Indies. In 1817 a line of steam-packets commenced running to New York, and a small steamer was built at Norwich by one of its citizens.

The first banking institutions in Connecticut were chartered by the legislature in 1792, one of them located at Hartford, and the other at New London. Norwich applied for a charter the same year; but the legislature, declining to authorize more than one bank for the county, persuaded the applicants from the two towns to unite in one institution, to be located at New London. Four years later, the Norwich Bank was organized. The Norwich Savings Society, established in 1824, is the oldest in the State, with a single exception, and has invested in the bonds of the State and of the United States more than two and a quarter millions of dollars.

The presence of the Mohegan Indians in the neighborhood gave opportunity for the development of pious care for their spiritual welfare on the

part of the first settlers, and for two hundred years this spirit has been kept alive, while a missionary zeal has also flourished, which has led many of the sons and daughters of Norwich to devote themselves to evangelical labors in remote parts of the world.

This volume is creditable to the patience, earnestness, and impartiality of the compiler, who has evidently toiled and written it as a work of love, and has treasured up a large collection of facts which would otherwise soon have been irrecoverably lost. We notice that since her previous volume she has changed her opinion concerning the place of Miantonomoh's death, abandoning the traditional belief that he was slain by Uncas at the place of his capture near the banks of the Shetucket.

It is not a dry work, but readable and popular, abounding in matters of interest, not to the inhabitants of Norwich only, but to all the natives of the town and their descendants.

It will be news to some of the present generation that, in 1774, when various towns in Connecticut were making subscriptions for the poor in *Boston*, Norwich sent on a donation of two hundred and ninety-one sheep, and afterwards a second installment of cash, wheat, corn, and a flock of one hundred sheep. In 1779, "a contribution was made at Dr. Lord's meeting for the distressed inhabitants of *Newport*, which have lately arrived from *Providence*, when the sum of three hundred dollars was collected for their relief." In 1775, many persons removed their families from *Boston* to *Norwich*, and remained till after the evacuation of *Boston* by the British, and in one of these families was the late *Josiah Quincy*, then a child of three years, and afterwards President of *Harvard College*.

Many interesting facts of church history are recorded in the volume, and Miss Calkins betrays no partizan-

ship or prejudice, that we can discover, in narrating the facts concerning the different denominations.

The first installation of pastor at the Landing took place in February, 1761, the services being held "*in the open field.*" We are glad to know that some passages were omitted in the delivery of the sermon out of compassion to the audience. The people were called together on the Sabbath by a drum, afterwards by a bell suspended from the limb of a large tree. In 1787, this church, after being eight years without a pastor, became reduced to fourteen members, only two of whom were men. A little while later, the congregation, having lost their house by fire, assembled for three months in the Episcopal church, which was tendered them by the trustees; and when they had rebuilt their church, among their precautions against another fire, they authorized the sexton to demand a quarter of a dollar for every *foot-stove* left in the house after the meetings were ended.

In the first church, Dr. Lord's pastorate began in 1717; sixty-one years afterwards a colleague was ordained, whose death did not occur till 1834. Thus their pastorates extend over one hundred and seventeen years, besides six years of joint service,—an instance of ministerial longevity supposed to be unequaled in the ecclesiastical history of New England. In Dr. Lord's ministry, his first prayer at morning service (the "invocation" of our day being then unknown,) occupied the full run of the hour-glass at his side. "He followed in his prayer the principal events of the week, — deaths, accidents, storms, — and adverted to all public events of importance. Notes were sent up to the pulpit, not only in cases of sickness and death, but by persons departing on a journey or voyage, and also on returning from the same." It is said that a petition was once sent

up to the pulpit for public prayer in behalf of a man *gone, going, or about to go* on a journey to Boston.

Thankful as we are for the publication of this work, we can not in all respects commend it as a *model* history. It would have been more valuable if it had been more systematic. It would have been improved if the history had been more definitely marked by periods, and the whole had had less of a conglomerate character. It would have been more easy of reference if the contents of chapters had been more fully stated, or the general index had been enlarged. The index of names, however, is remarkably full and exact, being deficient only, so far as we have noticed, in not uniformly referring to authorities cited. We think the author fails to appreciate and represent the influences which have gone out from Norwich through its sons who have moved elsewhere, and that she is lacking somewhat in that kind of enthusiasm which prompted the centennial celebration of 1859.

In various things the book might have been made more complete. She tells us, *e. g.*, that the meeting-house built in 1673 was perched up on the rocks above where Dr. Arms' church now stands, with perpendicular ledges or abrupt stony declivities on either side, because troubles were apprehended, and on this elevated platform it could not be easily surprised, and might serve as a watch-tower and a garrison post, as well as a house of worship. But she does not tell us why, less than forty years ago, the Female Academy at the Landing was put in a place as inaccessible, near the summit of a hill overlooking the Thames; a location which we suppose to be due to the impossibility of finding any central spot for a community scattered among such valleys and upon such hill-sides as those of Norwich. She does not tell how a previous plan to establish a sem-

inary fell through, after the stock had all been subscribed, simply because no agreement could be reached respecting its location. She does not tell what popular prejudices stood in the way of the charter of the Thames Bank in 1825, and how the charter was finally granted on condition that a bonus of some thousands of dollars should be given toward improving the navigation of the Thames.

There are some cases, too, where inaccuracies occur, of trifling importance indeed, but sufficient to weaken our confidence in other statements. Thus, on page 649, after a short sketch of the Norwich Savings Society, she states the amount deposited to January 1, 1866, to be \$4,553,580.40. She would have been nearer right in giving that as the amount of liabilities on that day. The entire deposits for forty years must be far greater.

It is not an error of very great consequence which is made on page 558, where it is said a third Congregational church was formed in August, 1827, with ten members, "and a small brick edifice erected for its accommodation, near the Park on what is now Sachem Street. It existed only twelve years, but during that time was a well sustained, efficient church." But the church existed *fifteen* years, and the brick building which was erected for it was under the hill near the cotton-mill, while that subsequently built on Sachem Street was of wood.

The author is at some pains to make an explanatory statement concerning the early date at which Sabbath schools were established at the town and the Landing. Her statement would have been more valuable if she had looked up the evidence that a third school also was established at the Falls in the summer of 1816, especially as these three schools, starting almost simultaneously fifty years ago, are supposed to antedate all others in the State.

On page 560 she gives a list of

twenty-four ministers of different denominations that look back to Norwich First Society for their birth-place, or at least for the home of their youth. But this list does not include all that should be enumerated in it, and it might well be supplemented by the names of those who have gone from the other societies, some of which the historian might have found in "Contributions to the Ecclesiastical History of Connecticut."

These are instances of incompleteness and inaccuracy in respect to events occurring within the life-time of the historian; they suggest the possibility of similar errors in earlier times, which no living person can point out.

But the History, such as it is, reflects honor upon the town, and we wish that a hundred other persons would show as much diligence and zeal in compiling histories of a hundred other towns in the State. Some men have a fancy that way. They treasure up every scrap of history; they carry in their minds the traditions of the elders; they hunt in garrets for neglected letters and manuscripts; they draw toward themselves, by a kind of magnetic power, rare and curious specimens of antiquity. It is a pity that their knowledge should die with them. Let them by all means be encouraged to print what they know. Let it be the pride of the people that some one is doing justice to the memory of the fathers, and saving from oblivion the facts concerning which posterity will inquire.

We believe that such works as this deepen the attachment of people to their homes, and to the institutions of their homes; that this is one means of keeping patriotism alive, and preserving our national unity; and that the study of our local history will more and more lead men to a devout recognition of that good providence which has in past centuries been extended over our fathers, and on which their sons must no less rely.



## THE SAVOY DECLARATION OF CHURCH ORDER

WE take the following from the same volume with the Declaration of Faith, reprinted in our number for July—one of the edition of 1659. Our reprint follows exactly the original.

OF THE  
INSTITUTION  
OF  
CHURCHES,  
And the  
ORDER  
Appointed in them by  
Jesus Christ.

I. By the appointment of the Father, all Power for the Calling, Institution, Order, or Government of the Church, is invested, in a Supreme and Sovereign manner, in the Lord Jesus Christ, as King and Head thereof.

II. In the execution of this Power wherewith he is so entrusted, the Lord Jesus calleth out of the World unto Communion with himself, those that are given unto him by his Father, that they may walk before him in all the wayes of Obedience, which he prescribeth to them in his Word.

III. Those thus called (through the Ministry the Word by his Spirit) he commandeth to walk together in particular Societies or Churches, for their mutual edification, and the due performance of that publique Worship, which he requireth of them in this world.

IV. To each of these Churches thus gathered, according unto his mind declared in his Word, he hath given all that Power and Authority, which

is any way needfull, for their carrying on that Order in Worship and Discipline, which he hath instituted for them to observe, with Commands and Rules, for the due and right exerting and executing of that Power.

V. These particular Churches thus appointed by the Authority of Christ, and intrusted with power from him for the ends before expressed, are each of them as unto those ends, the seat of that Power which he is pleased to communicate to his Saints or Subjects in this World, so that as such they receive it immediately from himself.

VI. Besides these particular Churches, there is not instituted by Christ any Church more extensive or Catholique entrusted with power for the administration of his Ordinances, or the execution of any authority in his Name.

VII. A particular Church gathered and compleated according to the minde of Christ, consists of Officers and Members: The Lord Christ having given to his called ones (united according to his appointment in Church-order) Liberty and Power to choose Persons fitted by the Holy Ghost for that purpose, to be over them, and to minister to them in the Lord.

VIII. The Members of these Churches are Saints by Calling, visibly manifesting and evidencing (in and by their profession and walking) their Obedience unto that Call of Christ, who being further known to each other by their confession of the Faith wrought in them by the power of God, declared by themselves, or otherwise manifested, do willingly consent to walk together, according to the appointment of Christ, giving up themselves to the Lord, and to one another by the Will of God, in professed subjection to the Ordinances of the Gospel.

IX. The Officers appointed by Christ to be chosen and set apart by the Church so called, and gathered for the peculiar administration of Ordinances, and execution of Power or Duty which he intrusts them with, or calls them to, to be continued to the end of the World, are Pastors, Teachers, Elders and Deacons.

X. Churches thus gathered and assembling for the Worship of GOD, are thereby visible and publique, and their Assemblies (in what place soever they are, according as they have liberty or opportunity) are therefore Church or Publique Assemblies.

XI. The way appointed by Christ for the Calling of any person, fitted and gifted by the Holy Ghost, unto the Office of Pastor, Teacher, or Elder, in a Church, is, that he be chosen thereunto by the common suffrage of the Church it self, and solemnly set apart by Fasting and Prayer, with Imposition of Hands of the Eldership of that Church, if there be any before constituted therein : And of a Deacon, that he be chosen by the like suffrage, and set apart by Prayer, and the like Imposition of Hands.

XII. The Essence of this Call of a Pastor, Teacher, or Elder unto Office, consists in the Election of the Church, together with his acceptance of it, and separation by Fasting and Prayer : And those who are so chosen, though not set apart by Imposition of Hands, are rightly constituted Ministers of Jesus Christ, in whose Name and Authority they exercise the Ministry to them so committed. The Calling of Deacons consisteth in the like Election and acceptance, with separation by Prayer.

XIII. Although it be incumbent on the Pastors and Teachers of the Churches to be instant in preaching the Word, by way of Office ; yet the work of preaching the Word is not so peculiarly confined to them, but that

others also gifted and fitted by the Holy Ghost for it, and approved (being by lawful ways and means in the Providence of God called thereunto) may publiquely, ordinarily, and constantly perform it ; so that they give themselves up thereunto.

XIV. However, they who are engaged in the work of Publique Preaching, and enjoy the Publique Maintenance upon that account, are not hereby obliged to dispense the Seals to any other then such as (being Saints by Calling, and gathered according to the Order of the Gospel) they stand related to, as Pastors or Teachers ; yet ought they not to neglect others living within their Parochial Bounds, but besides their constant publique Preaching to them, they ought to enquire after their profitting by the Word, instructing them in, and pressing upon them (whether young or old) the great Doctrines of the Gospel, even personally, and particularly, so far as their strength and time will admit.

XV. Ordination alone without the Election or precedent consent of the Church, by those who formerly have been Ordained by virtue of that Power they have received by their Ordination, doth not constitute any person a Church-Officer, or communicate Office-power unto him.

XVI. A Church furnished with Officers (according to the mind of Christ) hath full power to administer all his Ordinances ; and where there is want of any one or more Officers required, that Officer, or those which are in the Church, may administer all the Ordinances proper to their particular Duty and Offices ; but where there are no Teaching Officers, none may administer the Seals, nor can the Church authorize any so to do.

XVII. In the carrying on of Church-administrations, no person ought to be added to the Church, but by the consent of the Church it self ; that so

love (without dissimulation) may be preserved between all the Members thereof.

XVIII. Whereas the Lord Jesus Christ hath appointed and instituted as a means of Edification, that those who walk not according to the Rules and Laws appointed by him (in respect of Faith and Life, so that just offence doth arise to the Church thereby) be censured in his Name and Authority: Every Church hath power it [in] itself to exercise and execute all those Censures appointed by him, in the way and Order prescribed in the Gospel.

XIX. The Censures so appointed by Christ, are Admonition and Excommunication: and whereas some offences are or may be known onely to some, it is appointed by Christ, that those to whom they are so known, do first admonish the offender in private; (in publique offences where any sin, before all) and in case of non-amendment upon private admonition, the offence being related to the Church, and the offender not manifesting his repentance, he is to be duly admonished in the Name of Christ by the whole Church, by the Ministry of the Elders of the Church; and if this Censure prevail not for his repentance, then he is to be cast out by Excommunication with the consent of the Church.

XX. As all Believers are bound to joyn themselves to particular Churches, when and where they have opportunity so to do; so none are to be admitted unto the Priviledges of the Churches, who do not submit themselves to the Rule of Christ in the Censures for the Government of them.

XXI. This being the way prescribed by Christ in case of offence, no Church-members upon any offences taken by them, having performed their duty required of them in this matter, ought to disturb any Church-order, or absent themselves from the publique As-

semblies, or the Administration of any Ordinances upon that pretence, but to wait upon Christ in the further proceeding of the Church.

XXII. The Power of Censures being seating by Christ in a particular Church, is to be exercised onely towards particular members of each Church respectively as such; and there is no power given by him unto any Synods or Ecclesiastical Assemblies to Excommunicate, or by their publique Edicts to threaten Excommunication, or other Church censures against Churches, Magistrates, or their people upon any account, no man being obnoxious to that Censure, but upon his personal miscarriage, as a Member of a particular Church.

XXIII. Although the Church is a Society of men, assembling for the celebration of the Ordinances according to the appointment of Christ, yet every Society assembling for that end or purpose, upon the account of cohabitation within any civil Precincts or Bounds is not thereby constituted a Church, seeing there may be wanting among them, what is essentially required thereunto; and therefore a Believer living with others in such a Precinct, may joyn himself with any Church for his edification.

XXIV. For the avoiding of differences that may otherwise arise, for the greater Solemnity in the Celebration of the Ordinances of Christ, and the opening a way for the larger usefulness of the Gifts and Graces of the Holy Ghost; Saints living in one City or Town, or within such distances as that they may conveniently assemble for divine Worship, ought rather to joyn in one Church for their mutual strengthening and edification, then to set up many distinct Societies.

XXV. As all Churches, and all the members of them are bound to pray continually for the good or prosperity of all the Churches of Christ in all

places, and upon all occasions, to further it; (every one within the bounds of their Places and Callings, in the exercise of their Gifts and Graces): So the Churches themselves (when planted by the providence of God, so as they may have opportunity and advantage for it) ought to hold communion amongst themselves for their peace, increase of love, and mutual edification.

XXVI. In Cases of Difficulties or Differences, either in point of Doctrine or in Administrations, wherein either the Churches in general are concerned, or any one Church in their Peace, Union, and Edification, or any Member or Members of any Church are injured in, or by, any proceeding in Censures not agreeable to Truth and Order: it is according to the mind of Christ, that many Churches holding communion together, do by their Messengers meet in a Synod or Council, to consider and give their advice in, or about, that matter in difference, to be reported to all the Churches concerned: Howbeit, these Synods so assembled are not entrusted with any Church-Power, properly so called, or with any Jurisdiction over the Churches themselves, to exercise any Censures, either over any Churches or Persons, or to impose their determinations on the Churches or Officers.

XXVII. Besides these occasioned Synods or Councils, there are not instituted by Christ any stated Synods in a fixed Combination of Churches, or their Officers, in lesser or greater Assemblies; nor are there any Synods appointed by Christ in a way of Subordination to one another.

XXVIII. Persons that are joyned in Church-fellowship, ought not lightly or without just cause to withdraw themselves from the communion of the Church whereunto they are so joyned: Nevertheless, where any person cannot continue in any Church without his sin, either for want of the Administration of any Ordinances instituted by Christ, or by his being deprived of his due Priviledges, or compelled to any thing in practice not warranted by the Word, or in case of Persecution, or upon the account of conveniency of habitation; he, consulting with the Church, or the Officer or Officers thereof, may peaceably depart from the communion of the Church, where-with he hath so walked, to joyn himself with some other Church, where he may enjoy the Ordinances in the purity of the same, for his edification and consolation.

XXIX. Such reforming Churches as consist of Persons found in the Faith, and of Conversation becoming the Gospel, ought not to refuse the communion of each other, so far as may consist with their own Principles respectively, though they walk not in all things according to the same Rules of Church-Order.

XXX. Churches gathered and walking according to the mind of Christ, judging other Churches (though less pure) to be true Churches, may receive, unto occasional communion with them, such Members of those Churches as are credibly testified to be godly, and to live without offence.

## THE OFFICE OF DEACON IN CONGREGATIONAL CHURCHES.

BY REV. T. S. POTWIN, FRANKLIN, N. Y.

THE present and prospective growth of churches in this country opens new and important questions. A full thousand no longer limits the ever-increasing prosperity of some of our city churches. It was "in those days when the number of the disciples was multiplied" that there arose a demand for a new kind of labor. We live in such days, and long may we. But it is often easier to gather a large flock than to take care of it. Preaching, keeping a roll of names and an annual slip-renting, come wofully short of the whole needed care of a church. If we would have "room to receive" such a blessing as we covet, some provision must be made for the wants it will create. Churches which should honor God by their numbers chiefly, would soon be in great danger of being the greatest possible dishonor to him. Churches to which great numbers flock, need more watch-care per member than those less in favor with the multitude. How shall these large folds be well kept? For a single man to perform all the pastoral work for such churches with completeness such as may be attained by the pastors of small churches is a simple impossibility. What then? Shall the work be left undone? Much of it can not be, without violence to the tenderest feelings; none of it can be without spiritual danger and loss. Shall it be said that, when the pastor has done what he can, this is all the Lord of the harvest would have done; the responsibility for the rest must be thrown back upon him? This is Moslem fatalism.

One says: "Let us have an assistant pastor, who *shall not preach*." But there are few, who feel called to the

ministry, that would covet such a position. And members would hardly feel that they enjoyed pastoral care in the services of such a one.

Another says: "Let us have a college of preaching pastors." But that is a rather costly luxury, even for a church which rejoices in its thousand members.

Another: "We must have a *Congregational Eldership* to supervise the flock."

But for *Congregational* churches the only difficulty is one, unfortunately too common, that of seeing what is nearest to them.

The children of John Robinson believe in finding new treasures in God's word to the end of time; and they believe in the expansibility and adaptability to all church wants of the simple New Testament church order.

Let our churches turn their attention anew to the capabilities of the office of deacon, and they will find a means divinely arranged to meet the demands imposed by an exceedingly large membership. And in the first place the current interpretation and ideas of the diaconate must be corrected, and its proper position and possibilities of good restored in our minds.

The office has suffered much degradation as the effect of the Presbyterian effort to thrust in a third office between those of pastor and deacon. The office of deacon in Presbyterian churches of moderate size is a comparative nullity, confined almost to the passing of the sacramental elements and contribution boxes, which children could do as well. And so, forsooth, the *Congregational* deaconship must be the same. If we are to take the

duties of deacon from Presbyterians, we indeed may as well go on and take an eldership, for we shall need it.

But if we are competent to think and act for ourselves in this matter, we shall find in the scriptural doctrine, the nature and the history of the office of deacon, along with the pastorate, all that any church can need, "that it may grow up into him in all things, which is the head, even Christ."

1. Let us review, in the first place, what we find in the Scripture concerning it.

The first trace of such service is found, of course, in Acts vi., in the appointment of "the seven." But what were "the seven?" They are not designated in the Scripture by any title, as a body. There are good reasons for saying that they were both elders and deacons; that is, that they were the transition link from Jewish elders to Christian deacons. The organization of the church was instituted with no violence to previously existing ideas of order in the Lord's house. It is not too much to say that it was modeled to an extent after the synagogue. The elders of the synagogue had charge of all its affairs, secular and sacred. The Jews naturally associated every administrative function with the office of elder. And when it became necessary to appoint men in the new Christian organization to administer its affairs, "elder" would still be the generic designation which would most naturally occur to all. We find that soon the Jerusalem church had elders. We have no account of their appointment if they were other than the seven. If they were other and more important officers, how can we account for silence in regard to the demand for them and their setting apart, when we have been so particularly instructed respecting the appointment of "the seven?" But, what is more conclusive, the first mention which

occurs of Christian elders (Acts xi. 30,) is one in which *alms are said to be sent to them for distribution*. What had become of "the seven" and their "serving of tables," if they were not at least included among the "elders," to whom Paul and Barnabas handed over the "relief" for the disciples at Jerusalem?

And when subsequently that council was convened of "apostles," "elders" and "brethren," among whom did "the seven" rank? Is it to be supposed that they were held only as brethren, especially when we recall the prominence of Stephen and Philip in preaching the Word?

But some have supposed that there were "other seven who ministered for the Hebrews, and whose neglect occasioned the appointment of those for the Hellenists. But the whole character of the narrative opposes this. In the first place we are told just before, that the money for distribution was laid "at the apostles' feet." It was doubtless distributed therefore, under their direction, by private hands of their selection. Then the apostles, in asking for the nomination of these men, did not ask it for the sake of securing equality or impartiality, but that themselves might be relieved from serving tables and give themselves without interruption to the ministry of the Word. We have before us, then, in Acts vi., the completion of the organization of the Jerusalem church so far as it was thought of any importance to make known its order in the inspired Word. Its officers were "ministers of the Word," and others for "daily ministration."

Now is it not probable that this order was the model followed in the organization of other churches? If so, then we are to understand the appointment of "elders in every church" and "every city" as including those for the "daily ministration." It greatly



favors this idea that "elder" is the only official term used in the Acts of church officers, whereas, subsequently, we find in its place the specific terms "bishop" and "deacon."

The progress of society is continually making these changes in language. That which is generic becomes specific, or gives way to that which is specific. Elders came gradually to be known by terms derived from their several duties. Those who labored in word and doctrine, *overseeing* the flock, were "*bishops*"; those who were assigned to daily *ministration* were "*ministers*" (*diaconoi*) or deacons.

We first find the terms, "*diaconos*," "*diacones*," "*diaconia*," used in the broad sense of any Christian service. Paul applies these words to himself and his work. He applies them to Timothy and his other fellow-laborers. The source of this usage seems to have been in the saying of Christ, where he uses this word (Mark ix. 35): "If any man desire to be first, the same shall be last of all and *servant* of all."

But the ministry of the word being found insufficient for all the wants of the churches, those appointed to supply the additional *service* were soon known as "the servants" or "the assistants," "*deacons*."

We find this specific use in 1 Tim. iii. 8-12, Phil. i. 1, Rom. xii. 7, — where "*ministry*" is a rendering which to our ears obscures the sense, — 1 Pet. iv. 11.

Now, in this change of language is written indelibly the progressive crystallization, if I may be allowed the term, of the peculiar Christian order, replacing what was Jewish. Hence, beginning with faint traces in the Acts, when we come to the later among the Epistles, we find the office of deacon standing out clearly by the side of that of bishop.

The great work of the church, — that of proclaiming the gospel to every

creature, — so distinct from anything which had gone before, necessarily involved a change from the merely conservative order of Jewish institutions. Hence Paul, having first secured the appointment of elders for the general superintendence of each church in its inception, before it could enjoy a trained ministry, afterwards, in his letters, unfolds who are to be those whom "God hath set in the church," and to Timothy gives the direction which has been the corner-stone of every system of ministerial instruction (2 Tim. ii. 2).

As he writes of these things to the Ephesians, to the Corinthians, and to the Romans, his mind is evidently filled with the great work of proclaiming the gospel and teaching the way of life, as that for the furtherance of which God has given official members to the church. But along with "*prophecy*" he also joins "*ministry*," "*diaconia*" (Rom. xii. 7), and with the higher gifts (1 Cor. xii. 28), "*helps*," "*governments*." If any insist that by "he that ruleth" (Rom. xii. 8), Paul would designate a distinct officer, they must at least admit that he places such office lower than that of deacon, "*diaconia*." And if "*governments*" indicates a separate, it comes after that of "*helping*."

The coming change also appears in that significant hint Paul gives to elders (1 Tim. v. 17), by "especially they who labor in word and doctrine." He would have the first elders become as fast as possible Christian preachers.

But to return to "the seven;" we find they did not by any means confine themselves to the "*serving of tables*," but evidently regarded themselves under obligation to serve the church with their fulness "of the Holy Ghost and wisdom," to the utmost of their time and power. Hence Stephen, beginning at the other extreme of the church's work, soon worked up to

where he met the apostles half way ; and Philip preached and baptized till the apostles found they must set out on a missionary work to complete what he had begun. I know that Philip is elsewhere spoken of as an "evangelist," and he certainly deserved the name ; but to suppose that he and Stephen had another ordination as evangelists in those days when they preached as they were scattered by a fiery persecution, and in those days of few and simple rites, will seem quite absurd to most. It is plain that, having been set apart to *serve* in the church, they went forward and did with their might what they found to do, and were but "servants" (deacons) still.

We may go at once from this beginning to what is the last that we know, perhaps, of the office, from the sacred canon in 1 Tim. iii. 8-13. The qualifications here laid down make it plain, if anything of the kind could, that the example of Stephen and Philip, in not confining themselves in their service to the care of the poor and the "temporalities" of the church, had become a recognized precedent and law. Paul's description is *not* of an office widely and sharply distinguished from that of bishop, but reads precisely as we should expect to find the requirements of *assistant bishops*. If the character here marked out for "deacons" would not fit them to be the spiritual assistants of the bishops and servants of the church, you will look in vain for any possible fitness for this work. The requirement that they "first be proved" indicates that they were to be chosen from among the younger brethren, or, at least, that this would be their first attempt in church service. Beyond this there is scarcely an important difference in the respective requirements of bishops and deacons. Both are to be of blameless life in respect of morality and love of the world, both are to show capability of

administration in ruling their own houses well. The bishop is to be "apt to teach ;" but the "deacon," having been "proved" and found fit for the office, is promised "great boldness in the faith," which reminds one of the "wisdom and the Spirit, irresistible," with which Stephen spake, and which is certainly a great *aptitude* for teaching or preaching.

Success in their work at least gives them a "good degree ;" that is, gives them, not advancement above the office of deacon, which would be "a *better* degree," but a worthy and honorable consideration in that office from fulfilling it. This "degree," coupled with "great boldness in the faith in Christ Jesus," certainly must have been the fruit of something more than the distribution of "alms" and "elements."

The churches need no higher authority for calling their deacons to a much more efficient assistance of their pastors in spiritual work, and the general supervision of a large membership. Or, if the old ones can not be taught "new tricks," let the churches take up this matter anew, and "look out among them men of honest report, full of the Holy Ghost and wisdom," and appoint them to this work. If much of their time is required, as would be the case in many churches, let them be supported, wholly or in part, by the churches, except where they are in circumstances such that they can render the service as an unrequited offering.

The service which is needed in many churches beyond the ability of a single man, the pastor, and beyond the care of the poor, is attendance upon funerals, visitation of the sick, *religious visitation* of the membership, admonition of the erring, familiar preaching in neighborhoods remote from or uninfluenced by the sanctuary. And still it is all work with which the pastor should be connected as much as pos-

sible. Let it be done then by "deacons" under his direction and reported to him. Let them understand, and the churches understand that it is their work thus to serve the churches in assisting the pastor.

It will be seen, therefore, that all the work which the churches need of that which Presbyterians commit to elders belongs of right to deacons, while the separation, of which Presbyterians are guilty,—of the power of "ruling" from the moral power of teaching or of the ministration of the word—is violent and in many aspects absurd.

2. Much can also be gathered from the history of the church respecting the proper position and work of deacons. The strife between deacons and elders is an old one. The superfluity of one or the other in addition to the office of bishop or pastor was the apparent cause of the trial of strength which took place between the orders in the second century. In this the deacons being under the magic of "seven," even for large cities, were obliged to yield before superior numbers. But in some branches of the church they have regained and even transcended their original position of assistants of those who minister the Word. It is not difficult to trace their duties as they were regarded in the early church. Ignatius, Justin Martyr, Tertullian, the Apostolical Constitutions,—all make the deacon, in the words of the last, "the ear and eye of the bishop." Eusebius seems manifestly to include them among elders, as he divides the membership into "leaders," "the faithful," and catechumens.

But our churches are too much under the power of what *has been* since our Pilgrim Fathers landed in New England, instead of what those beginnings implied for the long future. They are governed too much by what

a few men in "a great flight of affliction" *did* deduce in these matters from the Scriptures, instead of inquiring what in following their independent spirit *can* now be deduced. And still not a church among us has the precise order in its officers which our Fathers first instituted here. They wrought wonders, but it is not in the power of one generation to master all wisdom, and no one was more willing to own this than themselves. If we are to be worthy followers in their way we must now provide for our large churches, as they did for their small ones, by going again, in the use of our Christian liberty, to the Word of God, and applying its expansive, flexible order to the meeting of our wants.

3. Some pastors are "afraid of deacons," and I foresee a formidable array of objections to what has been suggested. They can most of them, however, be met by adopting the rule of some of our churches in making, the tenure of office for deacons for a defined period of years instead of for life. Our churches have been careless of the tenure of office in respect to deacons, because they have made them of so little account. I know of no good reason why a subordinate office should be held by a longer or firmer tenure than the principal office of pastor. The churches at present are unwilling to put themselves under a man as pastor "for his natural life." They wish liberty to provide more easily for their changing wants and against changeable human character. Let them apply the same rule to the office of deacon and employ them according as they are the blest instruments of God in their work. Our churches need not suffer for care, need not crumble of their own weight. Christ has abundantly provided, through his inspired Word, for their welfare and preservation.

## PRESBYTERIANISM A FALSE TEACHER.

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HAVING had occasion to examine "The Form of Government of the Presbyterian Church of the United States of America," and the proof-texts adduced in support of it, I have been deeply impressed with a sense of the wrong done to the Word of God by such a use as is here made of it. I do not propose an argument against Presbyterianism itself, but shall merely attempt to show that in quoting proof-texts to support itself it grossly perverts the Scriptures of Divine Truth.

Take its main text 1 Tim. v. 17. "Let the elders that rule well be counted worthy of double honor." I call this the main text of Presbyterianism, for it evidently is so. This single text is the only valid base of the whole system so far as it has any scriptural basis. There are other texts that may be supposed to give the system some support if it be once established; but I think not another that can with any propriety be said to furnish a foundation for the system. It is freely confessed that one clear and full text is a sufficient basis for the system. But this text is very far from establishing clearly the single office of ruling elder as that office is maintained in Presbyterianism. Presbyterianism holds that the office of ruling elder is entirely distinct from that of preaching elder, whose whole business is to rule; and that the ruling elder or elders of any given church together with the pastor are the sole governing power in that church (save as there is a right of appeal to Presbytery). And their entire reliance for scriptural authority for the office and its duties is upon this text. They quote other texts, I know, but it will be seen after-

wards that those texts are of no avail unless the office be first established by this text.

Does Paul then in this text mean to teach that there is a class of officers in the church whose only business is to rule, and that they, together with the pastor, constitute a church-session, and are "charged with maintaining the spiritual government of the congregation?" In the first place, let us inquire precisely what he means when he says the elders that rule well. The word translated rule signifies to be set over, to be at the head of, to be leading men or chiefs. The exact idea of the word is men set before others. So, whatever else was peculiar to their office, Paul meant to designate those who were at the head of the congregations. They were men set before others to be their leaders or chiefs, to manage or conduct them. And this language fits one exercising the pastoral office, much better than one acting as a ruling elder.<sup>1</sup> It is true the word conveys no exact intimation that the one so set before the church or set over it was its pastor or teacher. But in my view it *looks* much more that way than toward the office of ruling elder. What are men set before, or over, or at the head of congregations for? Plainly to be their leaders or guides. And how do such men lead or guide, or, if you prefer the word, rule their congregations? Plainly, not by taking hold of their hand, but by

<sup>1</sup> Vinet, in his homiletics (translated by Skinner), paraphrases the passage thus: Let the pastors who fulfil their functions well, be accounted worthy of double honor, especially those who labor in preaching the word and in instruction.

taking hold of their understanding and heart by right words. Do Presbyterians speak of ruling elders as set before or over or at the head of the congregation to be its leaders or guides? If they did use such language, they would understand each other, and be understood by the world as designating pastors or teachers.

But you say he discriminates between the class of elders who rule well, and the class who labor in word and doctrine. Not at all if I understood him rightly. He embraces them all in that class who rule well. All that class who rule well are to be counted worthy of double honor. And if any among them also labor in word and doctrine, additional honor is to be accorded to them. But it is plainly implied, you say, that those merely ruling well do not labor in word and doctrine. Let us see whether this is so. The word here translated "labor," is not the usual Greek word signifying "to work at any trade or employment," or "to follow a calling." It is derived from a root that signifies "to beat." And Robinson says, the derivative properly means the same as the English, "to be beat out." I take it, then, that Paul meant to designate those who, in addition to managing their own congregations well, "beat themselves out" in preaching and teaching the gospel in all the region round about them.

So it seems to me very clear that the idea of elders corresponding to ruling elders in a Presbyterian church was not at all in Paul's mind when he wrote this text. He meant to say this: "Let all those elders who preside over their congregations well, who lead them prosperously, so that they are strengthened in every Christian grace, and are built up and brought forward unto the measure of the stature of perfect men in Christ Jesus, — let all such be counted worthy of double honor. And especially are they worthy of it

when they go beyond and wear themselves out in the service of the gospel." He meant to commend faithful gospel ministers, and especially those whose faith and love and zeal led them to extraordinary exertions for the advancement of Christ's cause.

And there is not the most distant suggestion in this passage of such an institution as a church-session according to the Presbyterian idea, "charged with maintaining the spiritual government of the congregation." There is, properly speaking, no clear and definite authority for such officers as Presbyterian ruling elders, as we have seen; for the word translated "rule" means much more than the exercise of mere authority. It means the use of all those influences which a pastor alone may legitimately use. And it breathes no hint, no, not by most remote inference, of such an institution as a session of a Presbyterian church. What is the propriety, then, of such a body of men as "The General Assembly of the Presbyterian Church of the United States of America," setting it forth as teaching such things?

If this passage clearly established the office of ruling elder and defined its duties, then such other passages might be quoted to substantiate it as Rom. xii. 6, 7, 8: "Having gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness;" and 1 Cor. xii. 28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." But until the office of ruling elder be else-



where established and defined these passages prove too much. Each is as good to establish seven or eight distinct offices in the church as one. There is no propriety, therefore, in bringing them to establish one particular office among the number specified, that is not elsewhere clearly set forth.

But it is much more improper to quote, as furnishing scriptural authority for the session, such passages as Heb. xiii. 17: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief;" and 1 Thess. v. 12, 13: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake." The great impropriety of applying these words to a session appears from the fact that they were evidently designed for pastors. The word translated obey, say Liddell and Scott, means "to be persuaded by fair means, especially by words." Robinson gives nearly the same meaning. That language plainly implies the pastor's work; for it is his special province to persuade by fair means, especially words. The word translated "them that have the rule over you, also marks out pastors with great clearness." The same word is used in v. 7, which reads thus: "Remember them which have the rule over you, who have spoken unto you the word of God." The marginal reading, both of v. 7 and 17, puts "guides for them that have rule over you." This puts the matter beyond all doubt. Paul himself defines these guides as persons who have the rule over them, as those "who have spoken unto them the word of God." It is very wrong, therefore, for a large body of men, nearly or quite all of whom can read and understand the New Testament in

the original Greek, to join together in putting such a false construction upon what is so plain.

Take another example. They quote 1 Cor. v. 4, as authority for establishing a church session. It seems to me difficult to conceive of a more palpable perversion of Scripture than this. At the beginning of this epistle Paul takes great pains to address it to the whole church, even to every individual member. He addresses it "Unto the church of God which is at Corinth;" not satisfied with this, he goes on to describe them with great particularity: "to them that are sanctified in Christ Jesus, called to be saints;" and then, as if he were afraid some trembling one, who hardly dared to hope that he was sanctified in Christ Jesus, or that he was worthy to be called a saint, should refuse to consider himself as one of those addressed, he enlarges it still more, so that not one of the least of Christ's followers can by any possibility count himself out from the number of those addressed, "with all that call upon the name of Jesus Christ our Lord, both theirs and ours." Thus does he, of set purpose, at the very outset of the epistle, exclude the idea that it was addressed to any select party in the church, and compel every member, however lowly his station, to feel that he is personally addressed as well as any other.

And, having taken so much pains at the beginning of the epistle to make every member of the church feel it as addressed to him personally, he takes care as he goes on in it to keep open this large application of it, and not let it become contracted to any smaller number of persons than the whole church. No less than six times he addresses them as brethren between the beginning and the passage under consideration. Everywhere he addresses them as "you," plainly indicating the same persons that he inscribed the epistle to



at the outset, no more and less. And it is this whole church of God which is at Corinth, all these called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, to whom he gives the instruction,—"In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan."

Now it seems to me a very gross and reprehensible, not to say wicked, perversion, for a great and respectable body of learned men to take what was so clearly addressed to a whole church and attempt to make it authority for a church session,—to take the very words that plainly give power to a whole church, and attempt to make them a means of robbing all churches of that very power conferred. Presbyterianism is weakened rather than strengthened in the minds of all thinking men by such a course. I am persuaded that it would stand much better in the eyes of the world if all such proof-texts were taken away from "the book."

Yet this is the only passage referred to in "the book" as giving authority for a church session. I would avoid severity, but it does seem to me that such a method of interpretation ought to be severely rebuked by all who would honor and defend the Bible as the pure word of God. If such interpretation be allowed, then there is nothing that may not be proved by the Bible. If ministers of the gospel, in such numbers and of such character as compose the various bodies designating themselves "The General Assembly of the Presbyterian Church of the United States of America," may make such a use of Scripture as this, we may at once give up all hope of establishing the divine authority of the Bible before an unbelieving world. If it may be so twisted and perverted by those who

profess to reverence it most, surely those who hate it will feel full liberty to treat it with utmost contempt.

Much and various use is also made of Acts xv., in "the book," as giving authority for the various "judicatories," and for the power which they exercise. This is also a peculiarly unfortunate use of Scripture. The circumstances, as will be remembered, were these: Paul and Barnabas were abiding at Antioch with the brethren; and while they were there, certain men came down from Judea, and taught the brethren that they must be circumcised in order to be saved. Paul and Barnabas disputed the point with them. The church (as v. 3 clearly shows) sent Paul and Barnabas and certain of their own number up to the apostles and elders at Jerusalem, to have them settle the question. "When they were come to Jerusalem," says the historian, "they were received of the church and of the apostles and elders." And when the council, or whatever you please to term it, reaches its conclusion, then he is careful to say again, "Then pleased it the apostles and elders, with the *whole church*, to send chosen men, etc. And they wrote letters by them after this manner: The apostles and elders and *brethren* send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."

I fail to discover any shadow of anything like Presbyterianism here. Viewed in the light of common sense, it seems to me the facts may be stated thus: The kingdom of Christ was then in its infancy, and the main body of Christian wisdom and experience was concentrated in the church at Jerusalem. The church at Antioch, young and feeble, was confronted with a great question; and in its helplessness it sent delegates to the center of wisdom and experience, to have its doubts resolved. The church at Jerusalem,

filled with the warm glow of first Christian love, gladly welcomed these delegates from her younger sister church at Antioch; and the whole church, filled with a lively interest in the cause of Christ, gathered together to hear the question brought forward, discussed, and to help in the settlement of it. The apostles and elders hold the main part in the discussion, because they had the most knowledge and wisdom. No thought of Episcopacy or Presbyterianism or Independency or any kind of thing like modern denominationalism appears in the whole transaction. It was the action of plain, sensible, earnest men, seeking the solution of a difficult problem in the most sensible way. So far as there was any corporate action, as distinct from individual action, it was plainly the action of local churches. The church of Antioch sent the delegates, and the church of Jerusalem received them. In the conclusion arrived at, the apostles and elders as individuals seem to have assented to it, and the whole church as a body. But where is the faintest semblance to Presbyterianism in all this transaction?

"The book" involves itself in another inextricable difficulty. It presently proceeds to say (foot-note on Presbytery), "The church of Jerusalem consisted of more than one (query, one what?), as is manifest both before and after the dispersion, from Acts vi. 1, 26; ix. 31; xxi. 20; ii. 41, 46, 47, and iv. 4. These congregations were under one presbyterial government, proved from Acts xv. 4; ix. 22, 30; xxi. 17, 18; and vi." It would be useless to quote any or all of these passages; for no shadow of Presbyterianism can be discovered in any one of them. They chiefly go to show that there was a large number of believers in Jerusalem. But the difficulty is here: "The book" specifies Jerusalem as the bounds of the presbytery, yet Antioch church, hundreds of miles away in the province of Syria, thrusts its troubles right into the Jerusalem presbytery. How such an irregularity is to be explained does not appear. Rather may we not say that the attempt to draw out of the Bible what is not in it is sure to involve us in difficulty?

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## IS IT EXPEDIENT TO EMPLOY EVANGELISTS IN OUR CHURCHES?

BY REV. JOSHUA M. CHAMBERLIN, GRINNELL, IOWA.

THIS is a question which earnest pastors and laymen, who would neither reject nor neglect any wise means of bringing sinners to Christ, or increasing the efficiency of the united body of believers, are still asking most anxiously. They would welcome, cheer, and join with the evangelist, if convinced that it was for the welfare of the church. But the testimony of those who have employed them is so conflicting as to be of little value in the decision. So many points press upon

them, such is the effect upon all, if the efforts do not succeed, the effect upon the church, the converts, the awakened, and the careless, when the special labors cease; the change in manner and method, in relative prominence of doctrines and duties, the infrequency of meetings, the lack of those peculiarities of style which have attracted attention; so many such points press upon them, that most are still in doubt. Nor has the largest experience prevented the diversity or the doubt, so

that we can hardly expect a satisfactory answer from testimony. It is wiser, perhaps, to examine the case upon its own merits, ascertaining what they are, and then draw our own conclusions respecting the expediency of employing evangelists. If it is well adapted to the end sought, then we must search out and correct the errors in applying this method of labor.

That unusual power attends, or that unusual results follow, the labors of evangelists, no one will question. The reason of this fact is what we seek. Where is the secret of their power? And is it wise to employ it? We shall answer the first directly, and the second indirectly. Their unusual power is found,

1. First, and chiefly, in their greater faith. How then did they attain that faith? We answer by sight. It is the faith of experience. We will not claim for them superior faith or piety in the beginning, but admit they had the same general faith in God as the hearer of prayer, in the Spirit as the renewer of the hearts of men, in the truth as the instrument of regeneration, and the preacher as the servant of God for its delivery—as others have. But, in the preaching of it, faith has become sight, the Spirit has wrought, the truth has become the wisdom and power of God unto salvation, sinners are born again. A more lively, expectant, specific faith results, which is able to appropriate the promises and invitations to present desires and labors, and the fruits of them. It has outgrown the sense of possibility with God merely, and become a firm expectation of success, in the use of means, working therefore with lively hope, and handling the word with skill and strength, such as no other state of mind can command, giving point and force which are effectual in other hearts.

This faith, obtained by sight, the

faith of experience, is strengthened by subsequent results, increasing the desire to speak to others, because he expects to see the truth effectual in bringing them to the cross.

Others see and solicit his labors in the hope of good to their congregations, and they are not disappointed. Thus, by success, their faith is obtained, and by it they prevail, and, unawares, they are evangelists, because they are unusually successful in winning souls. They are drawn and impelled to extend their labors beyond their own flocks, and finally abandon them in hope of greater good, in the wider field of the churches.

Few anticipate it, perhaps, and few pastors obtain large success, without in some degree becoming evangelists, or laborers for stated seasons in other churches. Hence we say, the strength of their faith is born of sight; it is the faith of experience, and by it they are made evangelists. Is not such faith a true and scriptural grace? And where it exists are not abundant fruits to be expected? It is a right use of the gracious dealings of God with them, which leads them to be confident of success when they labor. They have stronger faith than others, and the secret of their success is found, in part, in that faith. Such ought to be the effect of success, and the evident answer of our prayers.

2. The secret of their power is in the prominence which they give to human agencies in the use of the truth.

They proceed, in their efforts, upon the commonly admitted doctrine, that the Spirit is always striving with men, by means of the truth which is before their minds; that He is not more idle or sluggish at one time than at another, nor seeking different results; but the world and the lusts of the natural heart obscure and bury up divine truth, and so close up the Spirit's avenues to their hearts. Hence, rely-

ing upon the truth, as an instrument which the Spirit will never neglect, through which He will always strive to save men, the evangelist presses the truth upon their attention, by selecting themes which are most personal, awakening, and immediate in their demands. These he urges upon their reason and conscience, to break up their apathy, and compel their consideration, that they may hear the voice of the Spirit, which has been drowned before. Relying upon the power of truth as God's instrument, and upon the Holy Spirit as a constant worker, the evangelist expects success when the human agency is brought up to its proper standard. He lays out his strength to bring the *human agency* up to its proper relation and co-working with the Spirit and truth, in preaching, in prayer, and every form of direct effort for the salvation of men. Who can doubt that the weakness of the work of Christ is just here, or that here is where the church needs special helpers, if at all, or that success will follow the supply of this defect? For this work, the previous success,—a report of which precedes him,—the specific object of his coming,—as known by all,—the shortness of his expected stay, the preparation for it by pastor and church, the training of his own labor and experience, and even the curiosity of the world, give the evangelist special facilities. Is it wise, then, that pastors and churches should see this lesson of human agency and power embodied in the labors of evangelists? Is it, in its nature, adapted to do them good? Is it wise that they should see how ready God is to bless His word and servants by these living examples?

3. This faith of experience, and the pressure of this personal responsibility in the use of the truth, beget a spirit of wrestling, trusting prayer for souls, which is seen by others to be effectual,

proving the power of prayer and the present personal richness of the promises. No one, we think, will deny that this is a common experience of those who labor with evangelists, though not in every instance. We need more of this personal appropriation of the promises, to identify God as speaking of our individual possibilities and privileges, the power and grace which are meant for us and may be obtained and used by us. We must not detract from, but fill out the promises with all the natural force of the language in which they are given, and then remember that the Holy Spirit had but an imperfect medium of communication, and could convey to us, by it, only a part, an earnest, of the wealth of meaning which is stored up in his mind and purpose. We can not interpret them too richly, though we may not interpret rightly. Especially do we need to feel this concerning the promises relating to our prayers and labors for souls. To this the experiences and successes of evangelists do tend, by showing the promised fruits of waiting upon God in faith. It leads to prevalent prayer, and in so far it is the best of all human influences, one to be coveted by every pastor and every church. While they experience it, every soul says, this is the divine way, it is the divine work, in the souls of His people, for so it is promised. So ought we to be. Here is the secret of power, in expectant prayer. It is always good for the soul to be in its presence.

4. The evangelist seeks, first of all, to induce unity, a more lively faith, a more fervent spirit of prayer, a more zealous activity for souls, in the church to which he goes. He seldom fails to secure these. He does not depend upon his own labors alone. He does not expect success with sinners, if he is not assisted by the united efforts of the many. He does not look for heat, if he can not kindle the spark to a

flame in the church. Hence he seeks much preparation, of special prayer, and conference, and humiliation, and consecration of time to such effort, in anticipation of his coming, that he may find all ready to receive the message of God into good and honest hearts. When he comes it is, first of all, to heal all differences, to remove all stumbling-blocks from the church, and make it a bright and shining light, that it may entreat men and prevail with God. By all this they are prepared to believe and trust the fullness of the grace of Christ, to honor the Spirit in their faith, to receive and rightly use the hoped for blessing. As means to this end, the promises are much dwelt upon, their real import and extent sought for and exhibited, and the results of true faith and faithful labor are presented, from personal experience, observation, and history, showing what God has done for and by His truth, in coöperation with just such unworthy servants. Thus the power of the church is secured and made available; its whole tone is elevated; it is brought into a state which is owned and blessed by the Spirit, as the condition of its success, and that which it should always retain. What conclusion shall we form, then, as we go back from results to their causes? Has the thorn brought forth figs?

Ending our inquiries here, we might say all this is very good, just what the church seeks for and needs. But we must inquire, are there no counteracting evils, leaving the question doubtful still? The very doubts and anxious inquiries, of which we spoke in the beginning of our discussion, answer that, in the judgment of many earnest Christians, there are such evils. We will examine some of them briefly.

In what has been said we have spoken of the spirit and methods of the true evangelist, full of Christ, and zealous for souls. No other should be

received, for no other is sent of God. No man is perfect in wisdom, even under the Spirit's influence, and hence the need of much carefulness, and searching for the wise and prudent.

1. The mere fact of successful labor puts the evangelist in peculiar, and often critical, relations to the pastor and people. That has been done by their united efforts, which many are in danger of ascribing to his individual efforts, and so he is in danger of being too highly esteemed by many, and his labors over-estimated to the disparagement of the pastor or the church.

There is most danger that young converts will fall into this error, to which all are liable to some degree. The harvest is likely to cause us to forget the patience of plowing and sowing and growth. If the evangelist has not the wisdom to appreciate these and kindred facts, and carefully guard against them, a great evil may result. His success is not measured by the number of hopeful converts alone, but also by the spirit which he leaves in the church, including the pastor and members.

2. Injury may be done by such excitement and outward demonstration as must, in the nature of the case, be transient, instead of directing the rising feeling into more useful channels and work, which are equally desirable at all times. Wisdom will keep it in mind, and seek to avoid that great gulf of emotion, beyond which there is a fatal spiritual ennui. A gusty cloud, which leaves no refreshing, is not a blessing. It is deliberate, well-reasoned faith which we are to seek for, that it may continue to grow. Yet it should be said, that the large experience of the wise evangelist ought to render him the best judge in this matter, and he may be held responsible, and that justly, for the results of his own measures. If unwise, they may turn his good to evil.

3. A good man, by much success, may be led to think of himself more highly than he ought to think, to assume the air of authority, as if he alone were to be pleased, instead of being a pleasant counselor with him whose assistant he is for the time being, and gaining what he wishes, by showing that it is best for him, if not for another. Such a spirit is hardly compatible with real success. But we need not proceed, for we designed only to show, that, in everything, the evangelist has need of great wisdom and prudence, which he must ever study, under the Spirit's guidance. He must judge of his success from a comprehensive view, of pastor, and church, and hopeful converts, and as well the prospective as the present state of each and all with whom he labors, or his good may be evil spoken of.

On the other hand, if a pastor or church invite an evangelist in the spirit of selfishness, to do their work, to be a substitute instead of a co-laborer, then sinners may be saved by another's faithfulness, but no blessing awaits those who invite him, except through repentance.

Success may be expected to unsettle such a pastor, and real converts may be expected to disturb the peace of such churches. They will suffer loss.

If a pastor gives himself up to petty criticism of doctrine, or philosophy, or interpretation, or manner, in matters not essential, he will suffer loss in the esteem of his flock, in so far as success attends the evangelist's labor. And this success he seriously jeopardizes. It is better not to receive, than to receive without confidence; better not to receive, than to receive as a substitute, and then stand aloof to see what he can do. A little error is a great evil, then.

While the evangelist must seek to secure a permanent elevation of the

faith and love and zeal of the whole church, it is the great study and wisdom of the pastor to secure that result from every awakening, by seeing that every member is made a sharer in it, and, if possible, led to take an advance step in Christian labor or testimony. He must retain the pastor's place, going before and leading them; through all their special interest, retaining their full sympathy, and increasing it every day that he may guide them still, when he is left to labor alone. It must be secured while the work is going on. This relation of the pastor to the work is all-important, that it may be saved from that fatal collapse which so often follows the labor of evangelists. Just here the highest skill, the best ingenuity, the hardest labor, the greatest efficiency of the pastor, are required, that the whole of that which has been gained or done may be embodied in the life of the church. Happiest of all, and most successful, is that pastor who treasures up his own and others' labors in the higher life of his church, as all the work of the Spirit will help him to do.

To this end, we believe that some are to be evangelists, and some pastors, and some teachers, adapted for harmonious coöperation, in securing the best results, when all shall seek to save souls, and build them, as lively stones, into a church which partakes more and more of the life of Christ.

We have presented these suggestions, to help, if possible, the perfect adjustment of the several agencies which the Master would employ for harmonious, and so the most successful, working. The times, a world in sin, a church torpid and weak, call for the best efforts of all, and that they join hands to help each other, that the day of Christ may be ushered in the more speedily.



LIFE AND CORRESPONDENCE OF LYMAN BEECHER.<sup>1</sup>

BY D. E. SNOW, BOSTON, MASS.

THESE thick volumes, disclosing to us so much of the private history of a man who deservedly held a large place in the minds of New England and the West, during his long term of public life, and whose name and influence are still a power in the church, are a fitting tribute of filial affection to a father who so preëminently gloried in his children, and are replete with interest to all who love the cause of Christ and the distinctive doctrines of the gospel.

To those who knew him personally, and have listened to his burning words, and felt his power in the pulpit, this work will bring him up afresh to the mind; and to those of a wider circle, whom his fame has reached, it will afford the next best thing to a personal acquaintance.

Although many collateral topics are introduced by the editor, they all, more or less directly, throw light upon the central character, and present him the more vividly to our minds.

Dr. Beecher long contemplated writing an autobiography, and had gathered large material for such a work; but growing infirmity induced him to relinquish his design and hand over to his children the gathered material, adding to the documentary store his oral testimony of the events of earlier days. Seated in the quiet sitting-room of his daughter, — Mrs. H. B. Stowe, — on Andover hill, — that place of sacred memories and gorgeous sunsets, — he recounted, with much of his old energy and enthusiasm, his past history, fought

his battles o'er again, and showed how fields were won.

His ancestors came from England to New Haven with Davenport, in 1638. His grandfather — Nathaniel Beecher — was a blacksmith, and his anvil stood on the stump of the old oak-tree under which Davenport preached his first sermon. His father — David Beecher — was a farmer and blacksmith, working on the same anvil as his father before him. He was well read, and enjoyed the society of the educated and refined. Roger Sherman frequented his house when at home from Congress, to talk over political matters with one so well versed in politics and the affairs of the country. In his family were quite a number of college students as boarders, and he kept pace with them in their studies. His memory of books was tenacious, but he was forgetful of everything else. He would frequently sit down on a coat-pocket full of eggs. Dr. B. thought he came honestly by his forgetfulness.

His mother was daughter of John Lyman, of Middletown, Conn. She was fair, intelligent, and lovely. She died of consumption two days after Lyman was born. When Lyman Beecher was born, he was so puny and his mother so sick that it was thought useless to pay much regard to his advent, and he was wrapped up and laid aside as a matter of little consequence. He was finally looked after, found to be alive, and, with the consolatory remark, "It's a pity he hadn't died with his mother," the attention usually bestowed on infants was granted him. So near did he come to an untimely birth, and so near did the world come to losing his mighty influence.

<sup>1</sup> Autobiography, Correspondence, &c., of Lyman Beecher, D.D. Edited by Charles Beecher. Harper & Bros., New York; with illustrations. In two volumes.

Annis, a noble girl of thirteen, living in the family, had a great influence on his character. One night he saw the northern lights, and thought the day of judgment had come, went in and cried, and Annis talked to him about his soul. He lived with his uncle, Lot Benton, at Guilford, Conn., and worked on the farm. Here he attended his first school. It was an old New England school-house, with its huge fireplace, burning wood at full length, and the fourth or fifth boy from the fire had the ink freeze on his desk. On one occasion, after reading on sides, the Master said, "Lyman Beecher is the best reader in school."

He attended family prayers, but understood nothing of the sermons. Saturday evening was kept, Sunday evening was not, and he was allowed to go out to play as soon as he could see three stars. One Sunday evening he went out sooner, and met a boy who said to him, "That's wicked,—there aint three stars." He replied, "I don't care." The boy said, "God says you mustn't."—"Don't care."—"He'll punish you."—"Well, if he does, I'll tell Aunt Benton." Said the boy, "He's bigger than Aunt Benton, and he'll put you in the fire and burn you forever and ever." Dr. B. says that "took hold. I understood what fire was, and what forever was. What emotion I had thinking, no end! no end! It has been a sort of mainspring ever since."

He prepared for college by attending school at New Haven, and then studying with two clergymen at New Haven and North Guilford. He learned the Latin Grammar in Latin by heart, and said of it, "It was a deadly trial, but the best fortune I ever had." He entered Yale in 1793. The apparatus connected with the college presents quite a contrast with that of to-day; a great orrery, almost as big as the

wheel of an ocean steamer, rusty, and never started; a four-feet telescope, rusty, and never looked through; an air-pump, in whose receiver "a mouse would live as long as Methusaleh;" a prism, and elastic hoop, dingy, dirty things. President Stiles was then at its head. Dr. B. had his collegiate troubles from the sophomores, and once joined an incensed party of freshmen in a window-breaking excursion. He also narrowly escaped death by drowning and by scarlet fever.

During his second year Dr. Dwight became president. At this time ungodliness and vice prevailed among the students, and infidelity was so rife that students called each other by the names of distinguished infidels. Dr. Dwight selected for class disputation, "Is the Bible the Word of God?" He heard, answered, preached six months on this subject, and infidelity hid its head. His theological system was a course of education, and a continual feast to Dr. Beecher. Of Dr. Dwight he speaks with great enthusiasm. He had a noble form, the sweetest smile, always met him with a smile. "Oh, how I loved him! I told him I owed all I had to him." Dr. D. replied, "I have done a great and soul-satisfying work. I am amply rewarded."

During his junior year, Dr. Beecher was awakened. His mother, pointing to a drunkard, said, "Poor man! he was under conviction once, and thought he had religion, but he's nothing but a poor drunkard now." Hearing this, he felt an impulse to pray, had not said five words before being under deep conviction, understood the law and his heart as well as he will in the day of judgment; despair came; hoped to grow good; tried reformation; tried to make his heart pray aright; election troubled him; was under law; no views of Christ; doctrines not explained. In spite of wrong views and impressions,

the Divine Spirit did the work. Suffered for months ; but light came by degrees.

His senior year was the best, intellectually. He wrote a dissertation on the Life of Christ. His earliest original writing was an argument against Thomas Paine. To eke out his slim allowance of money, he took the place of butler, buying him out, making quite a sum. He sold things to Moses Stuart, two classes behind him.

Before completing study he became engaged to Roxana Foote. He swore inwardly never to marry a weak woman. She must have sense, strength to lean upon. Roxana Foote was such an one. At commencement he received a diploma, but no part, as he was deficient in mathematics.

He entered the divinity school under Dr. Dwight. Studied mostly in the evidences. The great Deistical controversy was then going on, started on this side the Atlantic by Dr. Dwight. Dr. D. was a revival preacher ; revivals had been suspended during the Revolution, but he felt that a brighter day was dawning. Dr. Dwight's spirit was infused into Dr. Beecher, and he went twice a week and preached in West Haven. Conversions followed. He represents himself, at this period, as impulsive and vehement ; and was criticised as too vehement, flowery, and metaphorical. He applied his sermons as pungently then as afterward, looking into the faces of his audience. He says, "No sermons are within a thousand miles of Edwards'." He was made for action. He was harnessed to the chariot of Christ, and could not stop.

It was a touching incident in his early life, when he went to visit Roxana, knowing that she was not a Christian ; to open to her his views, feeling that if hers were not sufficiently congenial with his, they must separate. While he told her the story of his own

experience and plans in life, she melted down, and they both melted together into sympathy, appreciation and love. She was soon rejoicing in the Christian hope.

While Dr. B. was eminently a practical man and a man of intense action, he affords us a glimpse now and then into his inner life. He opens his feelings at this point as follows : —

"Give God the glory is the rule, while self lies, humbled in the dust, rejoicing to be hid that God may appear. Oh, how horrid to enter a pulpit prompted by desire of applause ! How does our own fame dwindle into nothing when employed to snatch immortal souls as brands from everlasting burnings ! For a few moments, while thinking of Christ, I experienced an inexpressible sweetness, a kind of trembling, thrilling pleasure around my heart, which seemed not to be wholly sensitive, and yet partly so, bringing to mind the exclamation, 'the love of God shed abroad in the heart.'"

He received a call to settle at East Hampton in 1798. Skepticism prevailed there, and the young people wanted a man "to stand his ground in argument, and break the heads of these infidels." There was an infidel club there. He did not attack them directly, but preached to the conscience : —

"Every sermon with my eye on the gun to hit somebody ; went through the doctrines ; showed what they didn't mean ; what they did ; argument that supported them ; knocked away objections ; drove home on the conscience. Infidelity was scattered."

He here gives some excellent hints on preaching, which will apply here and now, as well as then and there.

"Plainness, my friend, must be used. Everything is at stake. Immortal souls are sleeping on the brink of hell. Time is on the wing. A few days will fix their eternal state. Shall I hide the truth ; neglect the heart ; labor to please the ear with smooth periods ; and be the syren song to lure them down to hell ?"

Speaking of a sermon, he says:—

"There was a want of method; not sufficient substance to hold up so much ornament. All the flourishes in the world will not affect the mind unless they relate to, or grow out of, something important, of which the mind is previously possessed. Plain speech is best to interest the heart and persuade."

He was married soon after his settlement in 1799. He says of a revival which occurred soon after, that it burst out like a flash of lightning, and ended the same. It was the only time he did not feel it beforehand. His salary was four hundred dollars. During a long sickness when unable to preach, one of his parishioners, who would not pay his rates if he did not preach, asked him, "Why are you ministers so hungry for money?" He replied: "I don't know, unless it is we see our people growing covetous and going to hell, and want to get it away from them."

As his family increased, he found his salary quite too small, and a school was opened and taught by himself and wife, and it proved a considerable success. Playing upon the violin was his principal recreation in the line of music. The other members of his family did not much appreciate his musical genius, as they called the tune to which he generally confined himself, "his one miserable tune."

One of his first publications was a sermon on dueling. It was sent to Mr. Lyon Gardiner to criticise, by a neighbor, and was lost in the sea. It afterwards was washed ashore, and was saved from oblivion. The duel between Hamilton and Burr had drawn public notice to this subject, and, at a meeting of the Synod, resolutions against dueling were passed, after an elaborate argument from Dr. Beecher.

At a meeting of the General Association at Newark, N. J., he made the acquaintance of Rev. Dr. Griffin, and participated in a revival going on in

his church. His zeal was greatly quickened, and he went home to labor for the same results. He found more unconverted persons came to the meetings than church-members. The church was asleep; and the sermons did not "take hold." He said Christians were "like hens when a light is carried to the coop in the night,—one eye opens, and then the other." He began to preach on Election: the church was awakened; sinners were stirred up; and there was much winking and sneering. He preached a series of eight sermons on this subject, and the result was a work of grace, and about one hundred converts, most of whom stood fast. The third sermon, on the "Government of God desirable," had a good effect. It was afterwards preached before the Synod, and published and widely circulated.

He believed that Calvinism did not tend to infidelity or licentiousness; but he felt that, in some of its doctrines, Calvinism had been perverted by laying too great stress upon some truths, thus overshadowing others as important in their place as those to which greater prominence was given. All Scripture doctrines have been perverted, "but because men will destroy themselves if you unsheath the sword of the Spirit, must it forever rust in its scabbard?"

He was much stirred up by the way in which the Indians were treated by rumselling, and cheating them in various ways. He preached a sermon on "reformation in morals." These grievances of the poor Indian "burned and burned in my mind, and I swore a deep oath to God that it should not be so." Public feeling was aroused by his efforts, and directed to a correction of the evils.

His published sermon on "The Government of God desirable" attracted attention in Litchfield, Conn., and led to a call. From the want of adequate

support at East Hampton, where he had gathered two hundred converts into the church during his labors there, he accepted the call to Litchfield, at a salary of eight hundred dollars.

In his correspondence he was lively and humorous, opening a view occasionally into his domestic life and private habits. He says :—

“As to what I do, I sleep in a long flannel night-gown, and lie very warm. In the forenoon I read a little, and write a little, and sometimes visit a little. The afternoon I spend wholly in writing. But my chiefest employment is brushing my clothes. I bought at N. H. a new brush, and if I was to stand all day and do nothing but use it, the lint and dust would be attracted as fast as I could brush it away. I make, however, three or four main efforts a day, and minor ones between, always when going out. How long my clothes will last, experience can best decide; but sure am I that jackets of mine never experienced such disquieting friction before.”

When Dr. Beecher went to East Hampton, one white hair trunk, hanging to the pommel of his saddle, held all his effects; but when he left it four loads of goods accompanied him to Litchfield. This place is described as “a delightful village on a fruitful hill, richly endowed with schools, professional and scientific; with its venerable governor and judges; its learned lawyers; and senators and representatives, both in the National and State departments; and with a population enlightened and respectable.” It was then in all its glory.

Judge Reeve, his most intimate friend and adviser, seemed to have sounded the depths of Dr. B.’s capacity for friendship. “Oh, Judge Reeve, what a man was he! When I get to heaven what a shaking of hands there will be!”

He entered upon his work at Litchfield, in 1810, with great intellectual and physical vigor. It seemed a pleasure

to work. Preached twice on the Sabbath; lectured evenings during the week; never preached old sermons, but new editions of old ones. If a minister came along, he did not invite him to help. “He would strike forty miles behind.” He used great expostulation and entreaty. The remark was made, “I never heard the like; he is determined we *shall* all be converted.” There were indications of a revival in 1812, and from that time for five years there was a continuous work of grace, so that no communion passed without admissions to the church. The same thing occurred from 1821 to 1825.

His first five years at Litchfield were a period of more unalloyed happiness than all the other years of life. The inmates of his family were of high literary taste and acquirements. Mary Hubbard—the beautiful, the accomplished, and the good—shed her brilliant, yet mellow light, intellectual and social, over the whole family. New books were read together, and criticised and admired. A brother from sea brought with him stores of information from foreign lands; and two from the south delineated southern life. Judge Reeve and wife, and Judge Gould, accomplished and learned, held arguments with Dr. B., pleasant and piquant.

Dr. Beecher did not set himself up as a reformer, but, as he said, “When a rattlesnake lies in my path, I smite it;” and he did not fear to face any evil, and do battle against it. He was a bold champion for Temperance. His attention was drawn to this subject by attending two ordinations where liquor and tobacco were freely used. The ministers drank at consociations, and became hilarious; not drunk, but exhilarated. He was filled with alarm, shame, and indignation. “’Twas that that waked me up for the war. I was full. My heart kindles up at the

thought of it now." He made a report as chairman of a committee, to the General Association, on this subject. It says :—

"We do most earnestly entreat brethren in the ministry, members of churches, and those who lament and desire to check the progress of this evil, that they neither express nor indulge the melancholy apprehension that nothing can be done on this subject; a prediction eminently calculated to paralyze exertion, and become the cause of its own failure. Immense evils afflict communities, not because inculcated, but because tolerated; and great good remains unaccomplished because unattempted."

Such sentiments as these the church would do well to apply to-day to existing moral evils. In one year after, ardent spirits were banished from ecclesiastical gatherings; its use in families and private circles had diminished; the community was awakened, and public sentiment turned; and society experienced a reformation in morals. Legislation resulted, and ecclesiastical bodies in other States took action upon the subject.

"Glory to God! Oh, how it wakes up my old heart to think of it!"

The death of Mary Hubbard cast a gloom over the household she had so long blessed; but the consolations were abundant.

Mrs. Beecher followed not far distant. One evening, as she was riding home with him, she said, "I do not think I shall be with you long. I have had a vision of heaven and its blessedness." He thought she was ripe for heaven. Since that evening when they wept together before their marriage, she had been the joy of his heart and the light of his home. Eight children had appeared to bless them; and they had found her a mother that was all that could be wished, and those now living cherish her memory sacredly. With those children weeping around

her, a heavenly peace was hers: she had such views of heaven as hardly to be able to sustain them. 'She wished her sons to become missionaries. Kneeling at her bedside, Dr. B. offered prayer, giving her back to God, as she was about to go. He loved and leaned upon her; and felt "a sensation of loss which nothing alleviates, a solitude which no society interrupts. Amid the sound and prattle of children, and the kindness of sympathizing friends, I am alone. Roxana is not here."

Mrs. Stowe gives a charming description of a visit to Nutplains,—the former residence of Mrs. B.,—and closes by saying:—

"These remembrances may explain why the lonely little white farm-house under the hill was such a paradise to us, and the sight of its chimneys after a day's ride was like a vision of Eden."

An affecting scene is presented on the first thanksgiving after the loss:—

"When all were seated in order, and father was to ask the blessing, we waited long in silence, while the great tears stole down his cheeks amid the sighs and tears of all around. Then followed, in a clear, subdued voice, such an offering of patient, peaceful thankfulness and love, as if the gentle spirit we mourned was near, shedding peace and comfort from her wings."

Pointing to a large basket, Dr. B. said to his son, "Henry, there are the sermons I wrote the year after your mother died; and there is not one of them good for anything."

Drs. Taylor, Tyler, Harvey, and Dr. B. wrote a series of tracts on existing questions; and two years after the death of Dr. Dwight the "Christian Spectator" was started. With Dr. Taylor he had frequent discussions on points of doctrine. In speaking of the doings of unregenerate men, he says:—

"Taylor and I pushed for immediate repentance. Instead of using means of grace,



—reading, prayer, &c.,—instant submission. Taylor went farther than I. Dr. Dwight felt there might be use in means."

Dr. B. wrote to Dr. Dwight:—

"The only difference between you and Taylor is, that, if called to direct an awakened sinner, you would give him a larger dose of *means* than Taylor, and Taylor a larger dose of repentance."

Dr. D. agreed to it.

Dr. B. was warmly attached to Dr. Dwight. The news of his death was brought in at the close of the Sabbath services. He said, "Dr. Dwight is gone," and raising his hands with a burst of tears, as if he beheld the translation,—*"My father! my father! the chariot of Israel, and the horsemen thereof!"* the whole congregation rising to their feet.

He advocated tracts as one of the best methods of controversy. They are anonymous and call no names; they are cheap and easily multiplied; short and easily read; plain and easily understood.

From the time Unitarianism began to show itself in this country it was as a fire in his bones; he watched it, and read every thing upon it. As he preached at Park Street in Boston, at the ordination of Sereno E. Dwight, he says, "My mind had been heating, heating, heating,—now I had a chance to strike." The sermon created a sensation all over the city.

In 1817 he was married, by Dr. Payson, to Miss Harriet Porter, of Portland, Me. The trunk containing the bridal outfit was sent by water from Portland, and, the vessel freezing up, did not reach its destination till spring. Mrs. Stowe, then six years old, says of the new mother, on her arrival:—

"A beautiful lady, very fair, with bright blue eyes, and soft auburn hair, came into the room smiling, eager, and happy looking, and, coming up to our beds, kissed us, and told us she loved little children, and that she would

be our mother. Never did mother-in-law make a prettier or sweeter impression."

In a letter to Edward he says:—

"If you get puzzled with your lesson, avoid two things: do not pass over the difficulty; make thorough work; dig up science by the roots; ask assistance. Every subject, like a tree, has roots. Find the root; follow it up; you will find, by an easy and natural process, the last branches."

He understood the position of an editor: "Do not let my pieces go in without trimming them where they need it," he writes to the "Christian Spectator."

Of preaching he says:—

"I had been three years a preacher before I acquired the power of properly examining, discussing, and presenting important subjects in a sermon."

He shows his paternal heart in writing to William:—

"But oh, my son, save me from such an hour on your account! Let me not, if you are prematurely cut down, be called to stand in despair by your dying bed, to weep without hope over your untimely grave. Awake, I beseech you, my dear son, and fly to Christ. So your affectionate father prays with weeping."

"I am glad, my dear child, that you feel the difference between the gospel preached plainly, and that despicable, pitiable stuff called 'fine writing,' as much at war with common sense as it is with fidelity and simplicity of real revival preaching."

"If I were to go over life again, I would study history more extensively and thoroughly, chiefly as it furnishes a public speaker with illustrations and matter-of-fact argument, which is the most knocking-down argument in the world."

Dr. Beecher saw that Unitarianism, not only in doctrine, but also in its church polity, tended to destroy the organization of the Christian Church, as composed of believers. He wrote a sermon to meet this influence, on the design, rights, and duties of local churches; insisting on personal holi-

ness, a profession of it, confession of faith, narration of experience, and church creeds.

He felt the importance of reviews to counteract the influence of the "Christian Examiner," and the "North American Review." After learning of the successful attempt by the Orthodox members of the council to settle Dr. Wisner at the Old South in Boston, to prevent the right hand being given by a Unitarian, he says :—

"I read it with tears of thanksgiving to God that at length that infamous, deadly, temporizing expediency, cowardly policy, had found a rock to strike upon and experience shipwreck, and, as I trust, once for all. Wake up, ministers, from conspiracies against error, and scatter firebrands in the enemy's camp. The greater your havoc, and the return of curses on your head, the more I shall love you."

The correspondence with Catherine during her struggles before conversion, on original sin, inability, disposition, generic choice, the duty to repent and love God, and the ability to do it, is indicative of the mazes through which a sinner may wilfully wander before coming to the simplicity of the gospel, and accepting and acting upon the great fact of sin, an atoning Saviour, stern duty uttering its commands, an awaiting Spirit to incline and enable where the desire is felt for the great salvation. We incline to think the end would sooner and better have been reached by holding her as a sinner fast before the cross of Christ, bidding her listen to the voice of a suffering Saviour, and look and live, trusting that the change wrought by the Spirit while looking and believing, would be a blessed reality, whether the philosophy of it were understood or not.

He visited Boston in 1823, and took part in a revival going on. He lectured at Park Street and the Old South. The Unitarian influence was weakened, and their opposition to the revival

was withdrawn. Indeed, they started meetings of their own. Dr. Beecher preached a sermon on Byron. He did not seem to realize that people were unbelievers for any reason but want of light. He thought that if Taylor and he could have talked with Byron, they would have got him out of his difficulties. He had a great admiration for Napoleon. He says of his preaching at the Old South: "They were afraid of me when I came, understanding I had been a man of war from my youth, and had shed much blood. I gave them instruction, argument, and affectionate exhortation." He preached a strong sermon at Worcester, on "the faith once delivered to the saints," and strenuously claimed to be a Calvinist.

Of writers he says :—

"It never satisfies me that a writer has written tolerably well, or pretty well. The world is full of such writing, and would experience no great loss if it were emptied of it all. A few minds see clearly, and speak directly and energetically to the point. These are the writers I love to read."

Of an opponent in controversy, he says :—

"I hope the man is not dead, for I have some terrible things in reserve that I should not like to hurl at a dead man."

His famous six sermons on Intemperance were called out by an incident occurring in his own mission-field. They had a powerful effect on the public mind.

Twelve hours after he had reviewed the whole subject, and made up his mind to ask a dismissal from Litchfield on account of inadequacy of salary, a letter was received from the Hanover Street Church in Boston, asking if he would consider a call. He removed to Boston in 1826. Unitarianism was entrenched in Boston, Cambridge, and Salem, and had talents, learning, wealth, and popular favor on

its side ; but truth was mightier than it. From the Old South, Park Street, Essex Street, and Hanover Street Churches, floated the banner of the Cross. Universalism also widely prevailed.

He began his labors with his usual energy and zeal. His meetings were crowded, and inquirers began to appear. Night and day was he engaged with men on this great subject. One secret of his endurance he tells us thus : "In my early efforts, I gave myself up to strong feeling, which I have since learned to economize, or I should have long since been in my grave, or useless." Mild, constant, intense desire for the awakening and conversion of sinners, he indulged ; but shut out an overpowering sense of responsibility and care.

He found in Unitarian congregations a few who had not bowed the knee to Baal, and who longed for the true Gospel. The revival began by his talking with single cases, and when twelve were found interested, an inquiry meeting was appointed. He made no attack on Unitarians. "They came, heard, ran me down, 'would never come again,' came, were snared and taken." The first week there were fifteen inquirers ; the second, twenty ; the third, thirty-five ; the fourth, three hundred. At the latter meeting, some said : "It's a mistake, they think it's a lecture." It was no mistake, it was the finger of God. At first the Unitarians scouted evening meetings, and not a bell tingled. In a few weeks they joined the movement. "I laughed to hear the bells going all round." "Cambridge college folks had their spies abroad to see what was going on."

When seventy persons joined his church there was great rage.

"The Unitarians, with all their toleration, were as really a persecuting power, while they had the ascendancy, as ever existed. Lies, ridicule, vile letters, and the whole weight of political, literary, and social influence were

against us. It was two years before the leading Unitarians treated me like a gentleman."

Mrs. Stowe contributes an intensely interesting chapter of reminiscences of life in Boston, showing her father's labors, recreations, and domestic enjoyments, when, laying by his sword and helmet, he frolicked with his children, and was a boy again.

When Dr. B. stood up in Boston to defend the truth, Calvinism was a despised faith. Trustees, professors, judges, were leagued against it ; rights were taken from churches and conferred on congregations ; societies were turned out of churches. Dr. B. was at the white heat of enthusiasm. Copp's Hill burying ground, near his house, stirred him up in his family devotions to pray that the faith and spirit of the fathers might prevail.

His idea of preaching was, a careful statement and argument ; a passionate and direct appeal : the heart of a discourse is the application ; a sermon that does not induce anybody to *do anything*, is thrown away. How well these ideas were carried out is well known to those who heard him in his prime, when, taking off his spectacles, he would look his audience in the face, and pour forth his words like lava from the crater of a volcano, which flowed over the pulpit, down every aisle, and into every pew, burning every heart.

Dr. Beecher was very forgetful, rarely thinking to wind his watch, borrowing a pocketful of pencils, one after another, from his brethren at a minister's meeting ; putting on two pairs of spectacles, one behind and one before, causing Dr. Wisner to say : "Now, brethren, we must look about us ; the Doctor has got on his spectacles behind and before ; he means to look into the matter all round."

He assisted in establishing the "Spirit of the Pilgrims" as an avenue through which to defend the truth.

His young men formed the "Hanover Association" to do good to young men coming to the city. Other similar ones were formed, somewhat like the Young Men's Christian Associations of to-day. They did much in practical ways for the public good, by attending primary meetings, shutting up lotteries, removing drinking-booths from the common, writing pieces for the papers, and securing the observance of the Sabbath.

We have an account of Dr. Porter's letter to Dr. Beecher, criticising his views, and reminding him that the grand danger of the ministry always has been a tendency to modify the gospel to appease opposition. We have Dr. B.'s reply, with which Dr. Porter expressed himself satisfied.

We also have Dr. Tyler's criticisms on Dr. Taylor, and Dr. Beecher's letter to Dr. Tyler defending Taylor, as misunderstood and misrepresented. He says of false statements about Calvinism :—

"Falsehoods more absolute and entire were never stereotyped in the foundry of the father of lies, or with greater industry worked off for gratuitous distribution from age to age."

In 1830, his church was burned, and he was hired to preach at Salem Street Church. The controversy proposed to be opened in the "Spirit of the Pilgrims," between Drs. Woods and Taylor, he advised to be stopped, and it was dropped for that time. He estimated the works of Edwards as being next to the Bible; and thought that to understand and accommodate them to use was as high power as to understand Newton's works. Fuller wrote with more conciseness and perspicuity, Edwards with more piety and ardor, and greater power of applying truth to the conscience. Edwards is unrivaled; study as models his applications; they are original, multiform, powerful, beyond description.

In 1830, he was called to the Theo-

logical Professorship at Lane Seminary, Cincinnati, Ohio. He declined for the time, and the call was renewed in a year. A controversy in the "Spirit of the Pilgrims," between Dr. Tyler and Dr. Taylor, was at this time going on; and kind and conciliatory letters passed between Dr. Woods and Dr. Beecher. The latter preached a sermon on "Dependence and Free Agency," which was published, after being corrected by Drs. Woods and Wisner.

Dr. Beecher went to Cincinnati on a visit, and was well pleased with the field to which he had been called, uniting, as it would, pastoral labor and preaching with lectures to the students. His famous trial before the Presbytery and Synod is related at length, ending with the defeat of those who charged him with heresy. He was inducted into office in December, 1832.

At no period of his life was his mind more on the stretch, exerted to the utmost tension. For more than twenty of his best years he worked under a high pressure, to the utmost limit of physical and moral endurance. It was an exuberant and glorious life while it lasted. The atmosphere of his household was replete with moral oxygen, full charged with intellectual electricity. "It was a kind of moral heaven, the purity, vivacity, inspiration, and enthusiasm of which, those only can appreciate who have lost it."

In 1834, he visited the East to obtain money to endow a new professorship, and to make other improvements in the college. He was in Boston when the Catholic convent in Charlestown was burned. By some, the mob was attributed to Dr. Beecher's influence. But he preached his sermon,— "A plea for the West,"—before it was generally known that he was in Boston, on the very evening of the riot, and probably not one of the mob was present to hear it. In alluding to this event afterward, he says :—

"For what was the city of Boston for five nights under arms; her military on the alert, her citizens enrolled, and a body of five hundred men patrolling the streets? Why were the accustomed lectures for public worship, and other public secular meetings suspended? Why were the citizens, at sound of bell, convened at mid-day in Faneuil Hall to hear Catholicism eulogized, and thanksgiving offered to his reverence the bishop for his merciful protection of the children of the pilgrims? And why, by the cradle of liberty, and under the shadow of Bunker Hill, did men turn pale and whisper, and look over their shoulders and around to ascertain whether it were safe to speak aloud, or meet to worship God? Has it come to this, that the capital of New England has been thrown into consternation by the threats of a Catholic mob, and that her temples and mansions stand only through the forbearance of a Catholic bishop? There can be no liberty in the presence of such masses of dark mind, and of such despotic power over it in a single man. Safety on such terms is not the protection of law, but of single-handed despotism. Will our great cities consent to receive protection from the Catholic priesthood, dependent on the Catholic powers of Europe?"

He succeeded well in his financial undertaking, and contributed to the welfare of the institution as well in preaching to rich men in private, as to poor students in public.

We have an account of a delightful family meeting, when eleven children were present, and on the Sabbath three of them preached for him. It was literally a family circle as they joined hands and sung "Old Hundred," and the Doctor in the middle made them a speech, and then embraced each child, and then all took of each other a farewell kiss, and sung a hymn.

In reply to reports against Dr. Beecher's soundness at this time, we have his letter to Dr. Plummer, in which he says:—

"Dwight was my theological instructor and father; there is no difference in our theology. Edwards, Bellamy, Fuller, and Witherspoon have constituted the bone, sinew,

heart, and life of my theology. I have been steeped in Edwards for more than forty years. When the theology of these men goes down, I expect the Bible and Christianity will go down."

As his numerous children, when at home, were scattered over five States of the Union, he adopted the novel method of sending a circular letter, of large size sheet, in which each might write a few lines, and send it forward by mail to another, until the full sheet came back to him with something from each of his sons and daughters.

Owing to the failure of Mr. Arthur Tappan, in 1837, one half of Dr. B.'s salary failed him; but, by the generosity of his friends and his parish, the sum was made up, and he was enabled to give his time and personal influence to the Seminary, until the Western College Society was formed, and its own funds became large enough for its support.

In 1838, he took an active part in the formation of the New School body of the Presbyterian Church, and felt that the cause of Christ and the welfare of a large portion of that great branch of the church would best be promoted by a separation, when, in spirit, on so many questions, they were already divided.

After this, he returned to his ordinary work of teaching and preaching, and revivals followed his earnest efforts, both among the students and members of his parish. He thus speaks of systematic theology:—

"Why should a topic in theology be exceedingly distrusted the more it becomes systematic? Are not all the works of God in the natural world systematic;—the orrery of the universe, the anatomy of bodies, plants, and trees, and the chemical laws of matter? And is matter methodized, the mere footstool of immortal mind, while law, and motive, and moral government, and the remedial influence of the atonement, and redemption are thrown heap upon heap in immethodical

masses? And is all approximation to system in subjects which angels desire to look into, and which, in their eternal unfoldings, are destined to make forever, by the church, to principalities and powers, the brightest manifestations of the wisdom and the riches of the goodness of God, without foundation, revealing only immethodical indiscrimina- tion?

The following from a charge to one of his sons, illustrates finely his own spirit as a preacher:—

"An ambassador of Jesus Christ to negotiate a peace between God and man—it is the mightiest power God delegates to mortals. Be strong in the determined purpose. Give thyself *wholly* to the work; half a man is almost worse than none; the devoted half is never but little more than a quarter.

Preach not human philosophy, but the gospel. Take heed to thy body; to thy mind; to thy heart; to thy doctrine. The power of the heart set on fire by love is the greatest created power in the universe."

On the relative merits of Congregationalism and Presbyterianism, he says:—

"I have tried both ways, and I wouldn't give a snap between them, though, on the whole, where community is established and intelligent, I think the former is rather better."

We smile as we see him writing a long telegram to send to Thomas in Philadelphia, and, when remonstrated with for expressing himself so much at length when every word costs, making a new draft as follows:

"A teacher—ease up—rest—sleep—exercise—cold water—rub—no tobacco—Father—"

We see his benevolent heart as he gives his last five dollars to a poor student, receiving a marriage fee of fifty dollars next day, and saying to his wife, "I told you so; God sent it."

In 1846, he visited England, and attended the Temperance Convention, and the meetings of the "Christian Alliance." In 1850, he resigned his

professorship at Lane, and returned to Boston in 1851. He there resided, preaching occasionally, and superintending the publishing of some of his works. In 1856, he removed to Brooklyn, N. Y., and attended upon the preaching and at the social meetings of his son Henry Ward. His mind gradually faded away, until but little intellect was left; but his calm, spiritual, benignant countenance remained, and he passed peacefully away at last into the land of cloudless minds and undecaying powers.

Dr. Brainard furnishes a very interesting letter of reminiscences, and analyses of his character, talents, and work. Says one who knew him well:—

"The thing of all others in him that affected me most was, not his intellect, or his imagination, or his emotion; but the absoluteness and simplicity of his faith. The intensity and constancy of his faith made eternal things real to me, and impressed me from childhood with the visionary nature of worldly things, so that I never felt any desire to lay plans for this world."

It was a sublime sight to see this venerable man, with such a life of labor and care behind him, stand up in a crowded lecture-room in Brooklyn, just trembling, as he was, on the verge of heaven, and say, that if the opportunity was given him to choose between going to heaven, and living his life over again in the service of Christ, he "*would enlist again in a minute.*"

This reminds us of another aged servant of Christ, who, just ready to depart, said, "If it was the will of God, I should like to renew my commission to preach the gospel up to the day of judgment."

This is the spirit awakened in the Christian heart by a study of a life like that of Lyman Beecher, and we are glad that it has been portrayed to us by loving hands, and would recommend its perusal to all laborers in the vineyard of Jesus Christ.



## THE REV. JAMES WILSON.

## A CHAPTER IN THE ECCLESIASTICAL HISTORY OF PROVIDENCE, R. I.

BY REV. S. W. COGGESHALL, D. D., DUXBURY, MASS.

IN 1689, in the wars between Louis XIV., of France, and the German allies, the Palatinate on the Rhine was inhumanly devastated by Marshal Duras, under orders from Louis, and of which the eloquent Macaulay gives a graphic account, vol. 3, pp. 97-8, "Fifteen years earlier, Turenne had ravaged part of that fine country. But the ravages committed by Turenne, though they have left a deep stain on his glory, were mere sport in comparison with the horrors of this second devastation." A half a million of human beings, by this act of wanton cruelty, were rendered homeless, with snow on the ground, in the depth of winter, and were scattered through the cities of Protestant Germany, in a state of destitution and beggary.

Twenty years after this event, in 1709, in the reign of Queen Anne, seven or eight thousand Palatines left their impoverished and unhappy country, possessing the fatal gift of beauty, and situated as it was upon the border of the Fader-land, and ever open to the incursions of the French, passed down the Rhine, through Holland, where they were assisted by their Protestant brethren, and crossed over into England, and encamped upon Blackheath, in the neighborhood of London.

Being in a state of great destitution, the following winter, the Parliament granted them a relief of £80,000, and which was an occasion of much murmuring by the Popish and Tory opponents of the government. In the spring, three thousand of them were removed to the colonies, and whose descendants are now among us.<sup>1</sup> Another

portion of them were removed to the rich lands of the county of Limerick, in the west of Ireland, made vacant by the desolating wars of the preceding reign of William and Mary. Here they settled in four small contiguous towns, Pallas, Court Maltress, Killiheen, and Balligarane. "Having no pastors who could speak their own language, they were without religious instruction, for a whole generation, and had sunk into incredible degradation. Drunkenness, profanity, and Sabbath-breaking had become almost universal among them."

Mr. Wesley, in his almost incredible evangelical labors, crossed the Irish channel forty-two times, and spent no less than six years of his useful and laborious life in the Emerald Isle; and the unfoldings of a subsequent century have unequivocally shown that never was time better or more usefully spent. In one of his visits, he was amazed to find these Teutonic settlements in the midst of their Celtic neighbors, and still speaking the language of their father-land, as well as the English.

The labors of himself and his lay helpers were soon attended with a great blessing among these exiled children of the Palatinate, so that he subsequently declared that "three such towns as Court Maltress, Killiheen, and Balligarane could hardly be found elsewhere in Ireland or England. There was no profanity, no Sabbath-breaking, no drunkenness, no ale-house in any of them; and their diligence had turned all their land into a garden."

It was from this people, with such a

<sup>1</sup> Somerville's *Life of Queen Anne*, p. 365.

<sup>2</sup> Stevens' *Life and Times of Dr. Bangs*, pp. 63, 70.

singular character and history, that God selected the seed with which to plant a great and powerful church in the then wilderness of the Western hemisphere. Philip Embury and his associates, who formed the first Methodist church in the city of New York, were of these Palatine Irish. And when the first appeared in New York, in 1760, bringing their German as well as English Bibles with them, it excited no small surprise among the Knickerbockers, to see native Irish speaking both German and English, and at the same time professing the doctrines and practices of Wesley.

Among the emigrants from the Palatinate, in 1709, was a little boy, then but four years of age, whose name was Philip Guier, and who subsequently became a schoolmaster among his countrymen and their children; and among his humble village pupils was Philip Embury, the founder of our American Methodism.

When Mr. Wesley and his zealous and successful itinerants found their way into this colony of Palatines, Philip Guier was among those to receive the word with all gladness, and became the first local preacher in the infant society. His was a fire that burned, and a light that shone. His humble and zealous labors, as was often the case in these days, were attended with a divine power; and when his ignorant Popish neighbors, seeing the effects of his labors,—the ignorant enlightened, the vicious reformed, drunkards made sober, the profane prayerful, and Sabbath-breakers church-attendants,—they designated him as

"Philip Guier, that hooley man,  
Who drove the devil out of Ballygran."

A daughter of Philip Guier married a young man of that famous race of Scotch Irish, who have since made themselves known and felt in all parts of the world, by the name of Wilson.

These were the parents of the Rev. James Wilson, late pastor of the Beneficent Congregational Church in Providence. Such was Mr. Wilson's ancestry. Humble, indeed, but not without public usefulness and historic celebrity. Mr. W. was born in the city of Limerick, in 1760.

He was awakened, when eighteen years of age, under the labors of that distinguished Methodist preacher and orator, the Rev. Samuel Bradburn, and soon after became a member of a Wesleyan society. In 1783, when twenty-three years of age, Mr. Wesley, pleased with his "*gifts, grace, and usefulness*," sent him to the Limerick circuit, and soon after he became a probationer in the Irish Conference, of which Dr. Coke was then, *ex-officio*, the president. But, marrying before the expiration of his period of probation, he, of course, became obnoxious to that rule of British Methodism which then, as now, forbids a preacher to marry before the close of his term of trial. At this time a passage-at-arms occurred between him and Mr. Rogers, the husband of Hester Ann, who was then stationed in Dublin. Mrs. Rogers was present at this interview, which occurred at the Dublin parsonage. The circuit to which he was appointed offered to receive him, and to support his family, although not according to rule. But some uneasiness arising among parties concerned, Mr. W. declined to go to his circuit. As his offense, in this case, was not a moral, but merely an ecclesiastical one, he had only to step back into the local ranks, and was still in good moral and religious standing among his brethren.

He soon entered into business with his wife's relatives, which was that of a cabinet-maker. But, as is usually the case, in these instances, he was not successful. God had another work for him to do in a distant and important field. He soon resolved, as did many,

at the close of our Revolutionary war, to emigrate to America. He arrived in Providence in a ship commanded by a Capt. Warner, May 27, 1791. Capt. W., upon his arrival, informing his friends that he had a Methodist preacher on board, whom he recommended to their notice, Mr. Wilson was invited to preach on shore, in a private house, in the evening. This was his first introduction to the citizens of Providence.

Such was his *début* in the city of Roger Williams, which was to be the scene of his public labors, and his home for nearly half a century subsequent. After this, Mr. Wilson went South to visit some relatives of his wife, who resided in Baltimore; and, at one time, was preaching in the Methodist churches in that city, in connection with Mr. William Hammett, an eloquent and zealous countryman of his, formerly a missionary in the West Indies, and whom Dr. Coke had lately brought with him from that sultry field of labor, where he had just escaped martyrdom at the hands of the slave-mongers of the Antilles. Mr. Hammett subsequently returned to Charleston, S. C., where he at first landed, and where he afterwards created a secession in the Methodist society, in that city of secession, and which, though it made much noise in its day, has long since come to naught, as will also be the case with another and more important secession, which has since taken place on the same spot. Why Mr. Wilson did not, at this time, enter the American connection, I am unable to say; but he afterwards returned North, and in October, 1793, was ordained as a colleague pastor, with the Rev. Joseph Snow, of the Broad Street Congregational Church, and his relation to which was never dissolved.

This was one of the "Separate" churches, so called, and which was formed from the First Congregational

Church on Benefit Street, at the time of the great awakening in 1747, and Mr. Joseph Snow, who was one of its members, and who, like Philip Embury, was a house-carpenter by occupation, became its first pastor. The Rev. Dr. Hall, the pastor of the First Church, in a Historical Discourse, a few years ago, gives an account of their separation, with the circumstances and events which led to it, and to which I must refer the readers for further information on this point.

Mr. Snow had now been the only pastor of this church for forty-six years; and had thus long maintained a living testimony in the town of Providence, in favor of the twin doctrines of justification by faith and a spiritual regeneration; and, as he had thus fought a good fight, and had kept the faith, and in the ordinary course of nature he must be about "to finish his course," it was thought by some that it was best to associate a young man with him in the labors of the pastorate. But not so thought Mr. Snow and some of his friends, who privately withdrew and formed the Richmond Street Church, and built a house of worship in 1795. The present spacious meeting-house of that now large and flourishing church is the third of its erection. This spectacle of a new church formed, and a new house of worship built for a man who had already been the pastor of the same people for forty-eight years, is in most striking contrast with the taste of this fast age, which thinks that when a man is forty or fifty only, and has just become a real *presbuteros*, in the New Testament sense of the term, it is high time for him "to subside," and to give place to the juniors whom he "has brought up."

But not so thought the men who, with their prayers and tears and valor and blood, laid the foundation of both the church and the State in this land.

What the results of their labors and opinions have been, we know. What they would have been, if their taste and opinions had been like those of this generation, we know not.

After the separation, Mr. Wilson was left with twenty-eight members only, eight male and twenty female; and such was the poverty of the church that, for several years, he was compelled — and not an unusual thing in those times — to teach a school, both public and private, for his support. But success attended his labors. In 1804-5, especially, there occurred a great and powerful revival of religion, in his charge, which added greatly to his numbers and strength, so that in 1809 the little wooden church which stood on the same spot, was superseded by the present large and spacious structure, which was dedicated to the worship of Almighty God, January 1, 1810. Several of these "refreshings" occurred in the course of Mr. Wilson's long and successful ministry. And some other churches have, at least in part, been formed from this church, and it still rejoices in a membership of about five hundred souls. Since Mr. Wilson's death, twenty-five years ago, the church has had three other pastors; and although it retains its original

vigor and prosperity, yet some of them, even if they can boast of greater learning, can boast of no greater success, and of no greater influence than James Wilson.

It is worthy of remark, that that "burning and shining light," President Manning, pastor of the First Baptist Church, was quenched in death, July 29th, 1691, but a few weeks after Mr. Wilson's arrival. The Rev. Stephen Gano was settled as his successor in 1791, and remained pastor until he was taken to his reward in 1828, a period of thirty-six years. The venerable Dr. N. B. Crocker was called at St. John's in 1805, and still survives — 1865 — after a pastorate extended to the unusual length of sixty years. For twenty-two years, therefore, these three distinguished men, all leaders in their own churches and representatives of their several denominational interests and peculiarities, were contemporaries. And to no three other men, who have ever resided in it since the time of its distinguished founder, are its moral and religious interests, now in such a prosperous state, so largely indebted as to them. Mr. Wilson died in Providence, Sept. 14, 1839, aged 79 years, and was succeeded by the Rev. Mark Tucker, D. D.

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### CHURCHES AND CHURCH MEMBERSHIP.

BY REV. D. BURT, WINONA, MINN.

IT is the object of this article to maintain the thesis that — *All those, and only those, who give practical evidence that they have purified their souls in obeying the truth through the Spirit, should become members and receive the sacraments in our Christian churches.*

There are departures from this doctrine in two directions. The old Lutheran Church extends the sacraments

to all the congregation. The people, *en masse*, are the church. The apparent success of some missionaries to the Germans of the West, under the patronage of certain American Missionary Societies, results from the fact that they offer to baptize the children of all parents in the congregation, and allow those parents to consider themselves members of the church.

A form of this error, more convenient for American "free thinkers," is seen in the self-styled "Liberalism" of the last half century; and, recently, in the "Broad-church" policy. Men, brought into affinity by a common repulsion from evangelical doctrines, meet, perhaps in a bar-room, and vote that they are a society of liberal Christians. They secure a preacher, who rails at orthodoxy, ridicules creeds, and tells them what they should not believe. The so-called society has no expressed articles of faith, no covenant, no members subject to discipline, and the sacraments are not administered,—that would be carrying the farce too far. This unorganized organization is called a church, a church of progressive Christians. Some, however, grant that the sacraments are proper for those who desire them; and those responding to a general invitation to receive them are deemed members, but are not amenable to the society for their religious views, nor liable to be called to an account for evil practices.

Another style of broad-churchmen state it thus: Let there be no covenant, only a general declaration of principles similar to the platforms of our political parties; no roll of members, but let all who are drawn to the society by the principles declared, be entitled to the privileges of the body and receive the sacraments if they wish. Others may be more strict as to the conditions of membership, yet their views are broader than the rule set forth in the gospel.

A departure from this rule in another direction, consists in the view that, although none but converted persons should belong to Christian churches, yet one who is regenerated into Christ need not unite with a visible church.

Persons holding this view, and some of them hoping that they are

Christians, may be found in almost every community.

Facts like these suggest the discussion proposed. In view of them it is eminently practical. Does Christ require the existence of visible churches with a covenant and clearly pronounced faith? Does he restrict membership to those giving practical evidence of divine renewal, and does he require all such to become members?

Our thesis answers affirmatively, and maintains its answer by the following propositions:—

1. Those who in apostolic times received the doctrines of Christ were thus brought into a common spiritual state, the mutual affinities and social expressions of which resulted in the organization of visible local churches.

At the West, some churches have been gathered in a manner tending to divert us from the apostolic method. A zealous preacher concludes that it will redound to the prosperity of his sect, if a church of his order can be established in a certain community where there are already several churches. He concludes that if the Lord will have another church there, he must accept for members such persons as can be drawn into the enterprise. Hence, he collects together those who have no common experience and little unity of views, except on some outward matter from which a sect can grow, and imposes upon them the rules of his denomination, and calls them a church. They might be called a conglomerate of heterogeneous materials held in juxtaposition by the external force of material motives. Very different were the visible churches of the apostolic age. They grew necessarily and naturally out of the affinities and social wants of the Christian life. Where the disciples of Christ preached, their converts had a common experience, making them of one heart and one soul. The essential idea of a church

is, those who are called out of the world into a common religious state. A visible Christian church is not a body which converted men choose to organize when they could, if they pleased, live as such without it. It grows up spontaneously, because it is natural for those brought by regeneration into the same spiritual state to speak often to each other. The apostles did not carry some previously elaborated system of church polity to a community and gather as many as possible under it, and teach them how to work it, as one does a machine. Under the preaching of the apostles, the Spirit quickened men into a regenerate life, out of which grew religious sympathy, out of which grew religious society, out of which grew the visible local church.

2. The primitive churches had a clearly defined faith, and were held together by a common affinity for it and covenant in it.

The creed of the early Christians was brief and comprehensive. "Thou art Christ, the son of the living God," was Peter's creed. "I believe that Jesus Christ is the Son of God," was the creed of the eunuch. In some similar words Timothy made a "good profession" before many witnesses. The confession required by Paul was, "Believe on the Lord Jesus Christ, and thou shalt be saved." There was then no ambiguous meaning in this declaration of faith. One who made it, renounced all false religious systems of the age, and accepted the divine plan of salvation in all its parts. This formula included all the doctrines of the Christian system, as elaborated in Christian creeds of later times. It was the germ out of which they all grew. Why more elaborate creeds should now be used, and how they should be used, are questions not within the range of the present discussion. The fact to be noted is, that the primitive churches had a clearly defined confession of faith

to which every member assented. Out of a common affinity for this faith and a spontaneous fellowship under it, arose the covenant between members. This covenant may not have been written, but it was always implied. Written covenants in some modern churches are almost a dead letter. When members are received, the church promise to watch over them, to love them, and hold spiritual communion with them. This promise is broken because, at heart, there does not exist the spiritual state out of which covenant-keeping must grow. The substance of the covenant in the primitive churches was a common love leading all, whether verbally pledged to it or not, to meet together for Christian worship, to delight in communion, to maintain the ordinances of the gospel and the discipline of the church. It was this that made the primitive churches, brotherhoods, and families, that held them together under persecution, that made them the wonder of their enemies, and often the praise of the heathen world. I speak not against written covenants, I only affirm that where the affinities of regenerate experience do not exist, no such covenant can secure that fidelity, that kindly regard for each other, which characterized the primitive Christians. The difficulty is to be remedied, not by rejecting written creeds or covenants, but by a return to the piety of the apostolic age.

3. The primitive churches had definite rules for receiving and, when necessary, for excluding members.

Adult baptism was never administered except on condition of personal faith; household baptism, never unless at least one of the parents believed in Christ. Peter would baptize Cornelius and his friends because they had received the Holy Ghost. The baptism of the Spirit preceded that of water on the day of Pentecost, and Philip required the eunuch to believe before he



would baptize him. It may be said that this baptism was not into any particular church. But it brought the individual into a relation to the visible churches such that he could enter one when other conditions were fulfilled. The baptism of Paul was a qualification for an introduction to the Christian body at Jerusalem. No one could become a real member of such a body without baptism. One must also manifest a sincerity that gained the confidence of the Christian body before he could be received. Saul, after his conversion and baptism, went to Jerusalem "and assayed to join himself to the disciples; but they were afraid of him." They assumed that he should not be received until he gave satisfactory evidence of conversion. The testimony of Barnabas settled this point; Paul was then with them coming in and going out at Jerusalem."

Faith was also a condition of membership. "Him that is weak in the faith," says Paul, "*receive ye*;" "for we that are strong ought to bear the infirmities of the weak." This implies that faith, as a condition of membership, was made so prominent that the church was in danger of refusing to receive one whose faith was weak.

Repentance was necessary to the restoration to membership of an offender 2 Cor. ii. 7. By parity of reason it was deemed a condition of membership. Paul says to the church at Corinth, "I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat." "Therefore put away from among you that wicked person." "Withdraw yourself from every brother that walketh disorderly." Thus the primitive Christians had definite rules of membership, the sum of which is that one must give practical evidence of conversion from sin

before he has a right to a place in a Christian church.

There were cases of excommunication from the apostolical churches. In regard to an offender at Corinth, Paul says to the church, "When ye are gathered together," that is, in a church-meeting, "deliver such a one to Satan;" that is, excommunicate him. This act was performed by a popular vote of the church, "of many." The church at Thyatira was blamed for suffering Jezebel to teach. Of course it could not absolutely silence her; hence it was required to prevent her from teaching as one of its members. This it could only do by terminating her membership. The method of excommunication provided in Mat. xviii. implies that the local church can, and should, exclude from itself all who, having trespassed, remain incorrigible. The point to be noted is that a local church could not perform all these functions without having a distinctly known membership, called by Paul "those within," and judging those within.

4. The primitive churches elected officers in a way implying a definite and well-known membership.

I need not adduce the evidence that this was done by a popular vote. This Quarterly has existed to little purpose if it has not yet proved this fact. Such a vote implies a known distinction between members and those not such. There was no wide and promiscuous parish voting in those days.

A church-meeting for the transaction of business was then composed of only the faithful, and they chose their own bishop.

5. The primitive churches confined the sacrament of the Lord's Supper to those who were members in the sense defined.

When Christ instituted this rite, no one but his disciples was present. He commanded *all* of them, and *only* them, to drink of the cup. It is the followers

of Christ who are to show forth his death in this way, until he come. Paul says, "let a man examine himself, and so let him eat of the bread and drink of the cup." Condemnation cometh on him that eateth and drinketh unworthily. The act is to be performed "discerning the Lord's body." This discernment is spiritual, and implies regeneration. The custom was to baptize at once those who believed, as in the case of the jailer, the eunuch, Lydia, Paul, and the three thousand. There is no proof that the Lord's Supper was received by any before baptism. The proof is strong that the reverse was the apostolic rule. One confessed the common faith, and had the spirit of the covenant in his heart, and therefore the conditions of membership, before he received the Eucharist. This act was deemed the highest privilege in the household of Christ. It was carefully restricted to the churches, and this custom continued down through subsequent centuries, under the regimen of secret worship.

6. The primitive churches included *all* who received Christ as their personal Saviour.

The explicit testimony of Luke is, "And *all* that believed were *together*, and had all things common." "The faithful" is a scriptural name of Christians, and that it implied a public profession of Christ, and a known connection with some local church, can be proved by the words of Christ himself. He says to the members of a church at Smyrna, "Be thou faithful unto death;" that is, to be worthy of the name faithful, they must sustain their profession as church-members, if it cost them their lives. To the members of a church at Pergamos he says, "Thou hast not denied my faith, even in those days wherein Antipas was my faithful martyr." Christ here commended constancy in the members of a visible church. The primitive Chris-

tians might have escaped martyrdom by pursuing the course of some in this age who secretly attempt to be Christians without joining any church, and, sometimes, without receiving baptism. But they understood the words of Christ in Matthew x. 32, 33, to require all that is now implied in church-membership, to require that they "stand fast in one spirit, with one mind, striving together for the faith of the gospel, being in nothing terrified by their adversaries." They had the spirit of Justin, who, at his martyrdom, A. D. 167, said, "We declare and profess *openly* — we proclaim *aloud* that we worship God through Christ." We search in vain for evidence that, in the time of the apostles, there was a class of persons calling themselves Christians, but never connecting themselves with any visible church. Every person, accepting Christ unto salvation, assumed that if any one ought to belong to a visible church, he ought also to have such a connection.

We find, then, that the apostolical churches were local bodies, organized with a definite membership, a confession of faith, a covenant, officers, rules for receiving, disciplining, and excluding members; that each church managed its own affairs; that the sacraments were limited to the membership; and that all converts assumed that they should connect themselves with some local church. In view of these facts, it appears that to administer the sacraments on the principle of some of the old German churches, to all who are members of the congregation, is to offer them to those who do not discern the Lord's body. The American Home Missionary Society refuses to aid, on this plan, missionaries at the West. The decision is wise. The German missionary, who would convert his countrymen to Christ, cannot conform to their views in this matter, even under protest. He must insist on a

regenerate experience as a condition of receiving the sacraments, and make a distinction between the church and the congregation. To invite to the table of the Lord all who think they are Christians, whether they are baptized and connected with some evangelical church or not, is virtually to tell men that they need not unite with any visible church; that Christ was too strict when he required the members of the early Christian churches to suffer martyrdom rather than give up the profession which had made them such. It is an act which tends to abolish the visible church. In an age of formalism, it draws the world into the church; in an age of religious indifference, it dissolves the church in the world. In the one age, men will receive the sacraments, hoping to be saved by them; in the other, they will decline them with the conviction that, if deemed worthy to receive them, then they are good enough to be saved without them. It is true that some unworthy persons may receive the sacraments, if we make reputable standing in some Christian church the basis of our invitation; but the abuse will be far greater if we invite those who have never submitted the question of their fitness to the judgment of any Christian body, as one must in joining a church of Christ. In this matter we must either allow men to establish the rule for themselves, or we must establish it for them, or we must act on that given by apostolic usage. The first plan would abolish the visible churches; the second would substitute human dictation for divine authority; the third honors the wisdom of Christ in teaching us how to behave in the house of God.

The custom in some churches, of admitting "probationers" to the Lord's Supper, is unscriptural. Paul spoke of all men as either without and not of the church and under its discipline, or as within and of the church and subject

to the judgment of the brethren. 1 Cor. v. 12. There was no middle class, partly in the churches and partly out of them. As soon as believers gave proof of their faith, they were baptized as Christian confessors. The spirit of the church covenant grew out of their faith, and affinity for the disciples of Christ; and as soon as possible they associated with some Christian church, and submitted to its discipline. The sacrament of the Lord's Supper then implied full membership and communion in all who received it. There may now be reasons why we should advise apparent converts to test themselves for a time, before coming into the church; but there is no scriptural precedent for extending to them the privileges characteristic of membership, before they are required to assume the obligations of members. If it be said that while "probationers," they are expected to act as if holding the faith and under the covenant of the church, how can they differ from regular members?

The church is called the bride of Christ, the Lamb's wife. The marriage relation suggesting this figure is too sacred to be made a matter of probation. It should seem that the relation of Christ's bride to him is of a nature admitting no experiment, no half-way union from which we can be "dropped" before the expiration of a certain time. This probationary plan may serve to gather in the unstable and the reluctant, under the idea that they can retire without ceremony if they do not like the experiment. It may afford an easy way of retreat from a position assumed before counting the cost; but it does not tend to secure high views of the Christian profession; it does tend to obscure the distinction which should exist between the church and the world. It enables the impulsive to take periodic excursions into the precincts of the church, from which they

can return without disgrace. It induces some under conviction to rest short of conversion.

There are certain side ways of egress from some churches, convenient for a certain class of members, but unscriptural. In a western community receiving a large immigration, we find cases like the following: A man from H. has a letter from the church in that place to the church in C.; but he decided to settle in W., and here he is with that letter given three years ago, and the church in H. supposes that he is in the church at C. or some other church. Another is found with a letter from the church in B., stating that the bearer is at liberty to join any Christian church he pleases. He has kept it two years, and the church in B. assumes that he is in some Christian church. These persons are still members of the churches from which they came. It is the duty of those churches to watch over them. It should be a rule that if these letters are not used within a specified time they are void, and the church accepting them should give notice of the fact to the church by which they are issued. Thus those coming West with Christian character, would be induced to keep their church connection good, and others would be made "an example," instead of being allowed to slip quietly out of this side door.

In organizing churches at the West, we sometimes find a wish for a clause in the covenant prohibiting the use of intoxicating liquors, or some other specific sin prevalent in the community. This is a vain attempt to secure, by the letter of the law, what can only be secured by moral power in the church. I have known a church with a "total abstinence" pledge in its covenant, tolerate a member in periodic drunkenness for years. Those inclined to loose living are apt to conclude that they may perpetrate any immorality

not expressly forbidden in the covenant. The pledges of this document should, therefore, be general. In its spirit it should forbid all unrighteousness, and require us to educate conscience and keep it tender. The evils in question can be corrected only by elevating the piety of our churches. It is impossible to secure a proper degree of strictness in the admission of members, impossible to exercise a scriptural discipline, in a wordly and spiritually weak church. It is useless to pledge those coming into a church to a higher Christian life than those already in it are living. They are not likely to rise above the average piety of the church; they are likely to fall below it. Scriptural discipline presupposes a spiritual and faithful church. Otherwise, no Congregational church can exercise such discipline and keep out of itself those who will weaken its influence for good. Some of the objections urged against Congregationalism derive their apparent force from this fact, that a church to whose members are left all the functions of discipline will fail to perform many of them. But, does it make a local church any stronger to take this work out of its hands because it does not fully perform it, and vest it in the clergy, or in a few? Can the local church be schooled into efficiency by thus relieving it of responsibility? Christ's plan is wiser. He requires the local church to retain the prerogative of self-government, and, in its exercise of this, to cultivate the sense of personal responsibility and secure spiritual strength. The evils of relieving a church from this duty can not be counterbalanced by any other plan of government. Even the isolated instances of "laxity and disorder," laid to the charge of Congregationalism, are more than neutralized by the advantages of self-culture, and self-exertion, and moral firmness, called forth by our plan of self-government.







In fine, this discussion indicates the duty of a class of persons who give as good evidence of divine renewal as one can give while refusing to profess Christ by joining some Christian church. We have seen that Christ requires local churches, and that all believers in any place, as Rome or Jerusalem, connected themselves with such a church. It is, therefore, the opinion of Christ that every renewed person needs the restraints and the helps of a church-membership. Those attempting to be Christians without them are liable to say, "Well, I have made no professions, I have no public reputation as a Christian to maintain, I shall dishonor no body of Christians let me do what I will." We must *vow* unto the Lord before we shall say, I can not go back. It was only after the Israelites had done this, that their leader could say, "Ye are witnesses against yourselves this day, that ye have chosen the Lord, to serve him." All the covenants of the Old Testament, the moral influence of the compact in the Mayflower, of the Declara-

tion of Independence,—all testify that one undertaking the Christian life needs the restraints and incentives of a church covenant. To attempt this life without coming into some Christian church is to set an example which, if followed by all, would abolish the visible church and its ordinances, and be a virtual declaration that Christ need not have given them to us. If any regenerate persons ought to be church-members, and preserve this blessed institution, then every person who finds evidence that he is divinely renewed, ought to confess Christ in this way. We do not affirm that no person so refusing can be a Christian, but the presumptions are against him. He has not done what Christ required the primitive Christians to do, when it cost them their lives. He must show some reason for the neglect which they did not see, or he has reason to fear the words of Christ, "Whosoever shall deny me before men, him will I also deny before my father which is in heaven."

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## MINISTERIAL ASSOCIATIONS IN MASSACHUSETTS.

FROM NOTES OF H. M. DEXTER.

[Additional to article in Vol. V., p. 293.]

**BRISTOL.**—A memorial, addressed in 1722, to the Plymouth Association, for aid, by the feeble church in Acushet village, says that "y<sup>e</sup> Rev'd Association of the county of Bristoll already have proposed" to aid them. This gives another Association.

**PLYMOUTH.**—The "John Howle, of Plympton," vol. v., page 301, was John Howland, who is said, by Amos Otis, to

have been son of the second John, of Barnstable; and so, grandson of Lieut. John, and great-grandson of the pilgrim John. He was born 13th Feb., 1720–21; H. C. 1741; ordained at Carver (that church then being the second church in Plympton), 24th Sept., 1746; married a daughter of Rev. Daniel Lewis, of Pembroke; had four sons and three daughters, and died in 1804.

## CREEDS AS A TEST OF FELLOWSHIP AMONG CHRISTIANS.

BY REV. SILVANUS HAYWARD, SOUTH BERWICK, ME.

FELLOWSHIP among Christians is of different kinds, and therefore expressed in a variety of ways. It is by confounding its varieties that many mistakes are made both in expanding and contracting the mantle of a fallacious charity. Hence the relation of creeds to that fellowship must be as varied as the character of the fellowship itself.

Creeds (from *credo*) are formal statements of belief, and have been used in the church from its earliest recorded history. How far they should be suffered to control the fellowship of Christians is a complicated and somewhat difficult question. That they have some proper relation to that fellowship is undoubted, otherwise the church would not have insisted on their use for so many ages, even back to the days of the apostles. But just what that use should be, and how general or how specific the creed for different cases, it is certainly difficult fully to decide. It is proposed in this article briefly to mention some different forms of fellowship, and to inquire how far our articles of belief should be allowed to control us in their exercise.

The broadest and most general kind of fellowship, that which is in one sense the lowest, and in another sense the highest, is that which relates to our individual intercourse as Christians. By this fellowship we recognize each other personally as believers in Jesus. We express it by praying and holding Christian communion together, by religious conversation, comparing the past experience and present emotions of each other's hearts, with mutual love and sympathy as fellow-heirs of the same grace, fellow-pilgrims to the same celestial city. Though our mutual enjoyment in this intercourse will

be heightened by a full concurrence of belief, yet it is evident, the creed has no proper place in determining to whom this kind of fellowship shall be extended. Wherever the love of Jesus is in the soul, wherever the image of Jesus is traced however faintly in the heart, there should we at once extend the hand of Christian fellowship and brotherly love, thither should flow forth freely the warm current of Christian charity. Of whatever color, class, or condition, of whatever name, sect, or shade of belief under the whole heaven, all who *heartily* accept Jesus Christ as their Saviour and Redeemer, are one in him, fellow-members of his glorious body, and as such should recognize and treat each other wherever they meet.

So far all true Christians will probably agree. None will be found so bigoted as to refuse to join in Christian intercourse with another who gives evidence of piety, whatever be his creed, unless perhaps we should except such as, imbibing the spirit of Popery, claim that none can be pious who refuse their peculiar creed. It may well be doubted, however, whether such bigotry can be found in connection with true piety. In any case, we do not propose here to contend with such. But taking it for granted that there may be those who give credible evidence of piety irrespective of creed, let us see how far our fellowship to such should extend.

Shall we unite in the ordinances of the gospel with all such as seem to be real Christians, or only with such as believe as we do? Here the question is still subdivided, for there is a great and essential difference between refusing to permit others to join with us,

and ourselves refusing or neglecting to join with them. In the first case, we may put up no bars which Christ has not put up. We may interpose no obstacle to those desiring Baptism or the Lord's Supper, which Christ and his apostles did not interpose. We find them requiring nothing but faith in Christ. When any desired baptism, the only question was, "Believest thou in the Lord Jesus?" that is simply, "Are you a *Christian*?" not "Do you accept this or that doctrine?" but "Do you accept Christ as your Saviour?" We have been able to find no *scriptural* authority for any more rigid requirement of those who desire the ordinances of the gospel. By what authority may we exclude from the baptismal waters where we have been cleansed, or from the communion table where we gather, any whom the Holy Ghost has renewed, or with whom the Lord Jesus holds communion? The Lord's Supper is not *our* feast, but Christ's, and he says, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." If then we thrust away from his table the feeblest of all his flock, the weakest, the dullest, or most confused in intellect and understanding, we shall surely offend the Lord of the feast himself, who has enjoined upon us to feed his lambs. It is impossible for us to find any scriptural authority for interposing the test of a creed between those whom we, in the exercise of discretion tempered with charity, believe to belong to Christ's great family, and the table where he invites *all* his household to gather and celebrate his love. But when the question assumes the converse form, that is, how far we shall join with those of different creeds when they administer the ordinances, it is a very different thing; yet even

here the fundamental principle is unchanged. As we should admit to our administration of the ordinances those individuals whom we believe to be lovers of Jesus, so we should be ready to commune with any church that we believe to be a church of Christ. We here come to what is necessarily more limited than mere *Christian* fellowship, the one form of *church* fellowship. The tests by which we recognize a church of Christ are essentially different from those by which we recognize the individual Christian. There are many whose personal piety we cannot reasonably call in question, who belong to no church, or to organizations bearing that name whose creed is so contrary to what we believe to be Bible truth, that we can not and *may* not recognize them as churches of Christ. To these individuals we are bound to extend Christian fellowship. But we are not bound, nor have we any right, to extend fellowship to the so-called churches of which they are members. Bodies of nominal Christians associated together upon a basis which denies the divinity of the Lord Jesus, or the doctrine of eternal punishment, or the necessity of the new birth, we may not by act or word fellowship as churches of Christ. There may be individual members, who give satisfactory evidence of loving the Lord with supreme affection, although intellectually befogged as to the nature of his person. There may be those who adore and love the justice of God, who nevertheless, from peculiar temperament, or unfortunate training, have no clear view of its inexorable demands. There may be those who, from confusion in their understanding, deny regeneration in words, who admit it in fact, and have felt its power in their own hearts. To all such, as individual saints, we should extend the hearty hand of Christian fellowship. But we must not admit that a church formed upon

such a basis can be a true church of Christ, nor its communion table, the table of Christ. No body can be entitled to any recognition as a church of Christ, that does not admit the necessity of the new birth, the atonement, the divine Saviour, and the hopeless state of the finally impenitent. These at least are necessary to the creed of a true church. And they are no less necessary to the heart of the individual Christian. Nor can he give good evidence of piety who does not give evidence that these doctrines have a hold upon his heart. Yet we do find that evidence, where they have not yet reached the *intellect* and the person does not think that he believes them. A church must, however, be judged not by the esoteric character of its individual members, but by the exoteric basis of its organization. It must be built on the true foundation not merely invisibly and spiritually, but visibly and bodily. The individual Christian is to be judged by the state of his heart as shown in his words and his life. A church is to be judged not by the state of heart of its members, but by its own organization, its outward conformity to the cardinal points of the gospel. Though not at all probable as an actual case, yet we can easily imagine a true church of Christ, no member of which is a real Christian. On the other hand, there might be a church organization, every member of which might be a true Christian, whom we should gladly welcome to our communion, with which as a church we could not consistently meet on terms of fellowship. Permitting such individuals to participate with us in the ordinances is simply an act of *Christian* fellowship due to all Christians as such; but if we participate with them when they administer the ordinances, it becomes an act of *church* fellowship due not to Christians as such, but to churches only. We may, therefore,

very properly grant the one and refrain from the other. With *Christian* fellowship, creeds have nothing to do any further than they may indirectly help to decide the question of personal piety. But for *church* fellowship we must have a doctrinal test embracing at least the doctrines already named.

So far we have not touched the question of the propriety of the division of Christian churches into denominations or sects. This depends mainly upon the terms of admission to the local church. That is, if no doctrinal test be imposed upon candidates for admission to any church, then all churches will be alike in having no creed except the belief of different members. Denominationalism will then either die out or become intensified in the ministry, with a tendency to clerical tyranny over the people. Probably denominations will never cease to exist in the church militant. They will be divided by church polity, if not by creed. But with this the subject before us has nothing to do. The practical question to us, as Congregationalists, is, shall we, with our free church polity, throw open the doors of our local churches to all who give satisfactory evidence of piety, irrespective of creed? As we receive members to our churches, shall we require assent only to the covenant, or shall we also demand assent to our Calvinistic articles of faith? This is a question depending very much on the view we take of the ordinances. If Baptism and the Lord's Supper are *church* ordinances, that is, in the sense of pertaining to the local church only, as our Baptist brethren say, so that no person can receive them without becoming a member of some particular church, then we can properly have no use for creeds in admission to the church. We can find no Bible authority for interposing a creed, save simple belief in the Lord Jesus Christ,

between any Christian and the ordinances of Christ's household. But if we regard them as *Christian* ordinances, pertaining to the church general, and agree with our Methodist brethren, who, if we are rightly informed, administer both Baptism and the Lord's Supper, without insisting on union with the local church, then, a creed embodying all our denominational articles of faith may very properly and wisely be subscribed by all who enter our churches. Thus, while excluding from the ordinances none who love the Lord Jesus, we shall yet preserve intact the Calvinism of our churches, nor by our Christian charity obliterate or obscure the distinctness of our denominational boundaries. Though, when providentially thrown together and not strong enough to maintain separate organizations, there can be no impropriety in the union into one church, on such broad terms as they can best agree, of Christians of all shades of belief, from Wesley and Taylor to Luther and Calvin, yet it is doubtless better, in ordinary circumstances, that the laws of elective affinity should prevail in organizing a local church, and those only be admitted who can subscribe to the same creed. "How can two walk together except they be agreed?" Christians uniting together for the maintenance of the means of grace, and for mutual watch and assistance in their heavenward course, will do far better to be mutually agreed in faith as well as practice. It is better, as a general rule, that Calvinists should cluster together, and Arminians together. Such divisions are really more productive of harmony among Christians, than the mistaken effort of some to embrace all forms of belief in one church organization. But, however this may be decided by different churches in different circumstances, the one point to be rigidly insisted on is, that *creeds shall not exclude from ordinances. Every believer*

*in Jesus, by virtue of that belief, is entitled to Baptism and the Lord's Supper, and no man or body of men may innocently exclude him from either.* The only creed required of the jailer and the eunuch was belief in the Lord Jesus Christ. They however became members by baptism of no particular church, but only of the visible church general. It is safe to follow the example of Paul and Philip. So much for Christian and church fellowship.

Let us now consider ministerial fellowship. And what has been already said of church fellowship implies nearly all that need be said of ministerial fellowship. It is evident that we may not in any way recognize, as a minister, one whose church is not a church of Christ. Ministerial fellowship must extend just as far as church fellowship, and no farther. We should be ready to exchange pulpits with, and extend all other acts of fellowship to, any pastor of a church that we can properly recognize as a church of Jesus Christ. The lack, then, of a creed embracing—I will not say the *essential* truths of the gospel, for *all* truth is essential—but those truths without which there is *no* gospel, must exclude entirely from ministerial fellowship. To exchange pulpits, or unite in conducting religious meetings with, or in any form to recognize as a minister, one who denies the God-man, or eternal punishment, or the atonement, or regeneration, is to become ourselves recreant to the honor of our Lord.

But there is a still closer and narrower kind of ministerial fellowship exercised by and towards those of the same denomination only. Should we, then, in the reception of new members to the ranks of the clergy, that is, in the approbation and ordination of ministers, require a specific creed? The answer seems obvious. It is absurd to expect Calvinists to ordain Arminians, or vice versa.

Just here, it seems to us, is the most important use of a systematic creed. Heresies do not come into the church through the laity, but through the clergy. Guard the pulpit from error, and you most effectually guard the church. The great Unitarian defection in New England was of the ministry. It also crept in almost imperceptibly by councils' ordaining men who only slightly departed from the old landmarks of faith. Had the ministry stood firm, and rejected at the outset every candidate who was not clearly and decidedly Orthodox, that defection must have been very much modified in its extent and influence, if not entirely prevented. The only security we can offer against heresy is to induct into the sacred office only such men as will "contend earnestly for the faith once delivered to the saints." It was to the ministers Timothy and Titus that Paul addressed his most solemn admonitions against departure from the doctrines they had been taught. "Hold fast the *form* of sound words," is his injunction to Timothy. We shall do well to make this our invariable rule in the examination of candidates for the ministry. Where "the *form* of sound words" is retained, the living truth may not *always* be found; but where that *form* is rejected, there it is certain the *substance* of truth is also denied. Men who are unwilling or afraid to use the strongest biblical expressions in their statements of doctrine, without some modifying or limiting phrase of human device, are to be distrusted. Their soundness in the faith is to be seriously doubted. We may not with safety admit such men to the ministry. An error in a leader apparently very slight will work untold mischief. It is not necessary that every private soldier should have the right theory of war, or a completely correct knowledge of military tactics; but a general without these will be the ruin of the army. So the true Christian

may fight well in the army of the Lord, though he belong to no particular church, and though his creed may not be entirely conformed to the standard of sound doctrine. But it is essential that his leader be one who understands and will maintain *all* the truth. It is not enough for the minister that he possess talent, learning, biblical erudition, or fervent piety; he must be also *sound in the faith*, or he will lead the church astray. A slight laxity in the understanding of *one* doctrine will give tone to a man's whole ministry. It will undermine the foundations, and prepare the way for more serious defection, till by degrees his successors depart entirely from the gospel of Christ. The danger from this source is very great at the present time. Too many confound the different kinds of fellowship, and with sophistical reasoning apply the laws of *Christian* fellowship to the more limited conditions of *church* and *ministerial* fellowship. Indolence and fear of commotion influence us also to a timid course. It is much easier to say, "The man is a good man, an able preacher, and will be likely to do good," and so let him pass along with his errors, than to take the decided stand required by Paul, and reject the man that is a *heretic*. We are not indeed to *forbid* him who casts out devils, because he followeth not *us*, *provided he followeth Christ*. Let him go with his own denomination in peace and with a benediction. But we should do all in our power to forbid the preaching of those who in any form reject Christ, receiving them not into our houses, neither bidding them God-speed. And, more than this, we must not, at the peril of our Puritan, Pauline faith, send forth to instruct and guide our churches men who even slightly depart from the ancient symbols of apostolic doctrine. If the minister holds election, or native depravity, or a vicarious atonement, or eternal punishment in some modified



form only, his people will soon cease to hold them at all. It is thus dangerous in the extreme to admit to the pulpit the slightest deviations from the strict standards of Orthodoxy. Here let the creed control our action and limit our fellowship. Bristling with *five or twenty-five points*, if need be, let our Calvinistic creed stand sentry at all our pulpit doors, but *never* let its terrors forbid approach to the communion table or the baptismal font.

# LIST OF ALUMNI OF THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

AS PRINTED IN THE REPORT MADE JUNE, 1865.

| NAME.                        | WHENCE.                      | DATE OF LEAVING. | WHERE.                |
|------------------------------|------------------------------|------------------|-----------------------|
| Ludwick Kybbs . . . .        | Eramosa . . . .              | 1841             | Colpoj's Bay.         |
| Stephen King . . . .         | Glanford . . . .             | 1842             |                       |
| Leonard McGlashan . . . .    | Pelham . . . .               | 1842             | Canada Presb. Ch.     |
| Samuel Finton . . . .        | Glanford . . . .             | 1842             |                       |
| James Vincent . . . .        | Coventry, England . . . .    | 1842             | Wisconsin.            |
| Edward Ebbs . . . .          | Guelph . . . .               | 1843             | Paris, C. W.          |
| William Lumsden . . . .      | St. Catharines . . . .       | 1833             | Canada Presb. Ch.     |
| William F. Clarke . . . .    | London, C. W. . . .          | 1844             | Toronto.              |
| Thomas I. Hodgskin . . . .   | Guelph . . . .               | 1844             |                       |
| *Robert Robinson . . . .     | Montreal, 1st Church . . . . | 1845             | Dresden.              |
| *John Bowles . . . .         | Montreal, 1st Church . . . . | 1845             | Died.                 |
| *Norman McLeod . . . .       | L'Original . . . .           | 1844             | Salt Lake, Utah.      |
| William H. Allworth . . . .  | Southwold . . . .            | 1845             | Markham.              |
| Thomas Snell . . . .         | New York State . . . .       | 1846             | Died.                 |
| Thomas Searight . . . .      | Toronto . . . .              | 1847             |                       |
| Thomas Bayne . . . .         | Montreal, 2d Church . . . .  | 1846             | Vermont.              |
| George G. Wickson . . . .    | Toronto . . . .              | 1847             |                       |
| William Hay . . . .          | Warwick . . . .              | 1847             | Scotland, C. W.       |
| Henry Lancashire . . . .     | Montreal, 1st Church . . . . | 1847             |                       |
| Kenneth M. Fenwick . . . .   | Montreal, 2d Church . . . .  | 1847             | Kingston.             |
| *Charles McKay . . . .       | Montreal, 2d Church . . . .  | 1846             | Died.                 |
| John C. Geikie . . . .       | Moore . . . .                | 1848             | Sunderland, England.  |
| Francis H. Marling . . . .   | Toronto . . . .              | 1848             | Toronto, Bond Street. |
| Arthur Wickson, LL. D. . . . | Toronto . . . .              | 1849             | Toronto, Gr. Sch.     |
| John Wood . . . .            | Montreal, 1st Church . . . . | 1851             | Brantford.            |
| John McKillican . . . .      | Vankleek Hill . . . .        | 1851             | Canada S. S. Union.   |
| John Fraser . . . .          | Stanstead . . . .            | 1852             | New Zealand.          |
| Robert K. Black . . . .      | St. John's, N. B. . . .      | 1852             | Milton, N. S.         |
| George Ritchie . . . .       | St. John's, N. B. . . .      | 1852             |                       |
| Daniel McCallum . . . .      | St. Andrew's, C. E. . . .    | 1852             | Warwick.              |
| James Hay . . . .            | Warwick . . . .              | 1852             | New South Wales.      |
| E. A. Noble . . . .          | Hamilton . . . .             | 1853             |                       |
| Enoch Barker . . . .         | Sheffield, N. B. . . .       | 1854             | Newmarket, C. W.      |
| Archibald Burpee . . . .     | Sheffield, N. B. . . .       | 1855             | Yarmouth, N. S.       |
| John Campbell . . . .        | Indian Lands . . . .         | 1855             | West Arran, C. W.     |
| James Boyd . . . .           | Montreal, 1st Church . . . . | 1856             |                       |
| Philip Shanks . . . .        | Beauharnois . . . .          | 1856             | Lanark.               |
| Malcolm McKillop . . . .     | Inverness . . . .            | 1857             | Died.                 |
| Robert G. Baird . . . .      | Lanark . . . .               | 1858             | Michigan.             |
| Alexander McDonald . . . .   | Montreal, 2d Church . . . .  | 1858             | Montreal.             |
| Robert Hay . . . .           | Scotland, C. W. . . .        | 1859             | Pine Grove.           |
| George A. Rawson . . . .     | Lanark . . . .               | 1860             | Cobourg.              |
| Joseph V. Bryning . . . .    | Scotland, C. W. . . .        | 1860             |                       |
| John R. Kean . . . .         | Inverness, C. E. . . .       | 1861             | Cornwallis, N. S.     |
| Robert Burchill . . . .      | Toronto . . . .              | 1861             | Ind. Miss'y, Saugeen. |
| Robert Brown . . . .         | Caledon . . . .              | 1861             | Garafraxa.            |
| John Brown . . . .           | Caledon . . . .              | 1861             |                       |
| Benjamin W. Day . . . .      | Brantford . . . .            | 1861             | Wroxeter.             |
| George Strassenburgh . . . . | Kingston . . . .             | 1862             |                       |
| John G. Sanderson . . . .    | Kingston . . . .             | 1862             | Oro.                  |
| J. Malcolm Smith . . . .     | Scotland, C. W. . . .        | 1862             | Southwold.            |
| Charles Duff . . . .         | Toronto, 2d Church . . . .   | 1862             | Meaford.              |
| Alexander McGregor . . . .   | Manilla . . . .              | 1863             | Brockville.           |
| Richard Lewis . . . .        | Sarnia . . . .               | 1863             | Vankleek Hill.        |
| James Dongias . . . .        | Toronto, 2d Church . . . .   | 1865             | Lanark.               |
| J. A. R. Dickson . . . .     | Brantford . . . .            | 1865             | London, C. W.         |

NOTE.—Those marked thus (\*) left the Institute of C. E. previous to its amalgamation with that of C. W. in 1845.

## Congregational Necrology.

Dea. JEDEDIAH BUSHNELL was born in Keesville, N. Y., 21 Aug., 1798. When an infant, his parents removed to Waitsfield, Vt. The town was then in its infancy. A few settlers had made comfortable homes for themselves. The forests were beginning to fall rapidly before the sharpened steel, which the early inhabitants knew how to use effectively. Dea. Bushnell commenced life with these sturdy, noble pioneers. He had an iron constitution which yielded to no fatigue or exposure till nearly threescore years and ten of service. He died on the 22d of February last, at the age of 68 years, six months. He was an energetic, thrifty farmer. He provided for himself and family a comfortable and cheerful home, where all the abundance which belongs to a well-supplied New England farm-house was rightly appreciated and enjoyed. Necessities, comforts, and innocent luxuries were mingled in due proportion. The writer will never forget the last Thanksgiving eve which he, with his family, spent at the Deacon's, where body and soul seemed feasted to the uttermost; the one not too much for the other. He enjoyed all the good things that a bountiful Providence gave him, and "kissed the hand of the Giver."

In early life Dea. Bushnell yielded his heart to God, and at the age of twenty united with the Congregational church at Waitsfield, then in the twenty-second year of its existence, and in its seventh year of the pastorate of the late Amariah Chandler, D. D. The writer once heard him say that he had thoughts of entering the ministry, but soon came to the conclusion that he was not fit for the work.

Eight years after uniting with the church, he was chosen deacon. For nearly half a century he was a consistent and devoted member of the church, and for more than forty years an earnest and efficient standard-bearer therein.

In character he was entirely positive. He was bold and fearless in every respect. Every one might easily know where he stood, what his opinions were, and precisely why he held them. So bold and open was his nature that

in discussion, which he loved to a fault,—whether pertaining to theology or politics, in both of which he was perfectly at home,—he seemed to delight in those strong, sharp statements which, while true and clear if carefully examined, are nevertheless liable to misconception when not considered with precision and candor.

He was a man of principle in an eminent degree. He examined every subject carefully through the medium of the intellect. What could not endure the probings of a sharp intellectual analysis received his rebuke. What seemed right and proper, thus viewed, that he approved, regardless of the feelings of himself or others. The abstract rule of justice and right was enough for him, in ordinary circumstances. When called upon to decide some practical question, of a benevolent nature for instance, neither his feelings simply, nor his apparent pecuniary ability at the time, led chiefly to a decision, but what, after reflection, seemed right and desirable,—what would help man and honor God. One time was as good as another to preach benevolence or anything else to him. He always heard candidly, and then took time for deliberation.

Dea. Bushnell was a man of remarkable faith. He believed that God reigns in heaven and on earth. His trust was constantly in Him. Did events move prosperously with him, it was to God he gave the praise. Did the storms of adversity beat against him, it was still well; God allowed them for a wise purpose; and he sought grace that he might endure and profit thereby.

He experienced many trials. The wife of his youth was early taken from him. He buried several children, some of them under painful circumstances. One was drowned, at the age of nineteen. Another died while preparing for the ministry. Another was killed in a skirmish in Arkansas, during the rebellion. At such times he could mount up to the throne of God till a sight of the divine wisdom and goodness seemed to satisfy him. When we knew that his heart was aching with anxiety and sorrow, his countenance indicated that he leaned on one who helped to

bear his burdens. He always met us with a smile and extended hand. His faith made his life remarkably even. The fruits of this faith were abundant during the war. He had an intelligent and intense interest therein. He willingly gave two sons to the loyal army; one being killed in the early part of the war, the other serving four years as an officer in the 6th Vermont Regiment, a brave and consistent Christian soldier. The government, he said, must be sustained. The way of the transgressor must be shown to be hard.

This faith bore him up at last most beautifully. Neighbor after neighbor came into see him and bid him farewell. All found him calmly facing the last great enemy of man, without anxiety or fear, leaning on the arm of Jesus. When asked what passage of Scripture seemed most precious, he replied, "That which gave me the first ray of hope: 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.'"

Dea. Bushnell lived largely for the church. He regarded the church as God's great appointed means of good to man. He regarded governments as divine agencies for holding society together while the church might do its higher work of molding society, of saving and sanctifying man. He was always in the sanctuary, his class in the Sabbath-school, in the meeting for prayer. He held his business subordinate to that of the church, though he never seemed to neglect the former. The last service that he performed was to attend the eighth meeting of the week of prayer, when he was rejoiced to see the Holy Spirit descending in a shower upon his beloved Zion. He then said, "The meetings must go on, though I shall not be able to attend them, as my health has been failing all the week. This is the right kind of a protracted meeting."

His two youngest children consecrated themselves to Christ just before his death. All his children were enrolled among the friends of Jesus. Four of the five were at home. Two affectionate daughters aided their mother in ministering to his wants. Two sons, strong in youth and early manhood, stood by, ready to take up his labors. The elder we have since inaugurated as deacon. Thus surrounded, in his own comfortable home, with such a circle of nearest

friends, dutiful wife, and affectionate children, able, through the possession of consciousness, till near his last breath, to appreciate every kindness, and, better than all else, exercising a sweet and supporting trust in Christ, his earnest and useful life came to its close with the beauty and serenity of a summer's sunset. So dieth the righteous. A. B. D.

Rev. ANSON S. ATWOOD was born in Woodbury, Ct., Aug. 1, 1790; pursued his studies, preparatory to entering college, under Rev. Dr. Backus, of Bethlem, Ct.; was graduated at Yale College in 1814, and studied divinity, chiefly under direction of Rev. Dr. Porter, of Catskill, N. Y. After some time, spent partly in missionary labor in southern central New York and northern Vermont, and partly in teaching a select school in Ashford, Ct., he accepted a call to the South Parish of Mansfield, Ct., having previously declined two calls, one from Cairo, N. Y., the other from Richmond, Ms. He was ordained and installed pastor of the church in South Mansfield, Sept. 1, 1819. In November of the same year he was married to Sarah, only daughter of Dr. Joseph Palmer, of Ashford, Ct.

Thus inducted into what proved to be his only pastorate, and happily settled in the family relation, he discharged, for almost forty-three years, the duties of pastor to the Congregational Church and Society of South Mansfield, in an eminently faithful and successful manner. With a single exception, all the neighboring churches changed their pastors, during this period, several times. But he remained to gray hairs with the people who had called him in the prime of manhood to be their minister, surviving most of his original congregation. And this long period, taken as a whole, was, to his people, one of much spiritual prosperity. It was blessed with no less than seven of those merciful visitations of divine grace commonly called revivals of religion. In his farewell sermon, he thus sums up the results of his labors, so far as they can be given in figures: "The largest number in the church at any one time, since my ministry, is about 190; present number, 150; admitted to the church by profession and letter, during my pastorate, 421; baptized, 346. Whole number of the church since its organization, Oct. 18, 1810, 1,352.

On the twenty-second day of April, 1862, Mr. Atwood was dismissed by a council, convened at his own request, on account of the failure of his health; and in May following he took his final leave of his people, retiring with his family to East Hartford, Ct., where he greatly endeared himself to the friends of Christ who had the privilege of his acquaintance. On the 17th of May, 1866, Mrs. Atwood, the light and joy of his house, was taken from him by death, and on the 22d of July he followed her. He was 76 years old, wanting ten days, and she 74. Of their two daughters (a son died in infancy), the elder yet survives. The younger, who was married to Mr. Alfred A. Young, died in 1860, leaving one daughter.

The above brief record is very suggestive. The man who could, for the period of almost forty-three years, maintain himself in the affections and confidence of his people, with a ministry so fruitful,—fruitful, that is, when we consider the comparatively small size of his church and congregation,—must have possessed some ministerial qualifications of no ordinary character. He did, indeed, enjoy some outward advantages. He was eminently blessed in the companion of his life. She possessed, in a remarkable degree, the qualities needful for a pastor's wife,—a warm and genial spirit, good sense that was never at fault, great energy and activity, and sterling piety. She left a streak of sunshine wherever she went, and her memory is embalmed in the hearts of all who knew her. Then, again, he had in his church an unusual number of staid men and women, true "children of Issachar, that had understanding of the times, to know what Israel ought to do," without whose firm support he could not have weathered all the storms of the times. But, as an offset to these advantages, there were some serious drawbacks. The chief of these were: the fact that his parish was left one side of all the thoroughfares established by the system of railroads; and intimately connected with this, that it was, so to speak, repeatedly decimated by the removal of the young people, whereby an immense amount of life and enterprise was abstracted from it, and the congregation greatly reduced in numbers, as well as in pecuniary strength. We must, then, look to Mr. Atwood's personal qualities for an explanation, God's grace helping

him, of the permanence and success of his ministry.

As a preacher, he was solid, rather than showy. His sermons abounded in evangelical truth, carefully selected with reference to the wants of his people. Yet it is freely conceded that his peculiar strength lay not in his powers of pulpit oratory. He had some rare pastoral qualifications. He was a keen observer, who had the faculty of knowing, and considered it his duty to know, what was going on in his parish. His acquaintance with the families belonging to it, and with their individual members, extended to their past history, their business and business connections, their habits and associations, and whatever else had a bearing on their spiritual welfare. He was also a discerning judge of character, seizing with skill the clue which connected each man's particular acts into one consistent whole. Though he sometimes erred, through the influence of prejudice or the partiality of friendship, it must be admitted that his judgment of character was, in the main, accurate and discriminating. He had, moreover, great tact in approaching men. Having carefully studied their history and character, he pondered both in his mind, anxiously inquiring how he could best approach them on the momentous subject of their eternal welfare. When he thought the way prepared, he did this directly and frankly; otherwise indirectly, perhaps through the agency of some mutual friend.

Mr. Atwood was firm in his opinions and convictions of duty. He never withheld from his people any scriptural doctrine, or adopted any new line of measures, to suit the humor of the times. Hence he was a man that would be called conservative in his views in respect to both doctrine and practice. But his firmness and conservatism were not stiff and repulsive; for it should be added that he was eminently genial in his spirit. There was, in the earlier part of his ministry, a circle of half a dozen or more young preachers, natives of South Mansfield, or whose wives were natives of that parish. Of course they had, some of them at least, their crudities and errors. But he never assumed, after the fashion of some, an air of awful severity, and slapped them in the face by way of preparing them to receive his instructions. Instead of this, he always received them with frankness

and cordiality, set them at work, commended them where they could be commended, and, when the right time had come, made to them this and that suggestion. The same geniality appeared in his intercourse with his people, and as his wife's geniality equaled her husband's, a visit to the parsonage was most delightful and refreshing.

Mr. Atwood was a faithful and laborious pastor. His constitution, never robust, was taxed to its utmost during forty-three years of patient toil for the spiritual welfare of his people. His income, from his salary alone, was scanty; but being supplemented by that of a few thousand dollars on the side of his wife, he was always able to obey the divine direction that a bishop should be "given to hospitality." In manner, as well as matter, he had much originality, which sometimes manifested itself as oddness and eccentricity. He was an exceedingly interesting talker, and had a remarkable faculty of making quaint and pithy utterances, which those who heard could not fail to remember.

All the above-named qualities were pervaded and sanctified by a spirit of sincere devotion to Christ. He was a man of faith and prayer, who fully believed the divine declaration, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Those who listened to his public prayers, so fresh and original, were deeply impressed with the conviction that he was a man who held communion with God in the closet. He lives in the memory of his former people. His influence will live in South Mansfield after all the generation who knew him are gathered to their fathers, and it will live on forever in the world to come. E. P. B.

Died, at Sheboygan Falls, Wis., March 28, 1866, Mrs. MARY ELIZA FOWLER WADSWORTH, wife of Rev. T. A. Wadsworth, pastor of the Congregational Church in that place.

Mrs. Wadsworth was born at Fowlerville, N. Y., Oct. 27, 1829. She was a daughter of Alonzo and Eliza Ann Fowler. Her father was a native of Pittsfield, Mass., who came, in his early youth, with his father, Wells Fowler, to the place since called Fowlerville.

Her mother was a daughter of Rev. John Eastman, whose wife, Mary Hooker, was a

descendant of Rev. Thomas Hooker, the first pastor at Hartford, Conn.

Descended from a goodly New England ancestry, and consecrated to God in her infancy, she was hopefully converted in her childhood, and became a member of the Congregational Church in her native village at the age of eleven years.

With a tender conscience, and a clear perception of obligation, she was habitually self-distrustful, and in her earlier religious course she often doubted the genuineness of her Christian experience; but as she came to a more full and clear apprehension of the doctrines of grace, she gained a steady confidence, not in herself, but in her Saviour, faith in him becoming the settled habit of her maturity.

She was married August 22, 1856. With a vigorous, cultivated mind, a refined taste, and a most sincerely Christian heart, she seemed rarely fitted to be the companion of a minister of the gospel. She was intelligently interested in theology, in literature, in the state of the country, and in the progress of Christ's cause in the world. She was in vital sympathy with her husband's work in the parish, — in her prayers, in judicious counsels, and in an elevating Christian temper, truly a helpmeet for him. Those who became acquainted with her in this relation, cherish the memory of this Christian lady with most sincere and respectful affection, remembering her modesty and self-possession, the refinement and vigor of her mind, her earnest piety and clear sense, her ready sympathy, and her cool judgment.

The great hindrance to her usefulness, in human view, was the state of her health. To one so qualified, and conscious of ability as she must have been, it was a trial that she deeply felt, that feeble and slowly failing health so long checked and hindered her in personal efforts for the good of others.

A few weeks before her death, as she gradually let go the expectation of recovery, she had a review of the foundation of her hope, was weaned from the love of life, and took hold with a cheerful and childlike trust on the life to come.

The news, at this time, of the death of a very dear friend, whom she contemplated as having entered the heavenly city, helped her anticipations of the future world, and made

the things pertaining to the Christian's everlasting home seem more familiar to her mind. From this time she gave no sign of faltering in her trust, and the closing scene is fitly described in the last paragraph of Bryant's *Thanatopsis*:—

"So live, that when thy summons comes to join  
Th' innumerable caravan, which moves  
To that mysterious realm, where each shall take  
His chamber in the silent halls of death,  
Thou go not, like the quarry slave at night,  
Scourged to his dungeon, but sustained and soothed  
By an unfaltering trust, approach thy grave,  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

Rev. EBENEZER CHASE died in West Fisher, May 22d, 1866, aged 81 years. He was born in Bedford, N. H. He early became hopefully a Christian, having been led to anxiety for his own soul's salvation, by seeing the anxiety of his mother concerning her eternal welfare, whom he had supposed had long been a Christian. He united with a Free-Will Baptist Church. In August, 1807, he began to preach under the care of that denomination, and was ordained as an Evangelist in August, 1810. "The minister who gave him the charge," says the autobiography, said, among other things, "I charge you before God, when about to preach, never in any case put pen to paper, with a view to assist you in preaching, nor premeditate beforehand what you shall say; but trust entirely to God, who will teach you in the same hour what you shall speak." In 1809, he procured a printing-press, hired a journeyman, and commenced editing and publishing a monthly religious newspaper, called the "Religious Informer," which was largely circulated, in the Free-Will Baptist connexion. The Christian courtesy of Rev. O. C. Whiton, of Troy, N. Y., led to the removal of prejudices against Congregationalism; and, after careful examination of the system, he united with the Windsor (Vt.) Association of Congregational Ministers, Nov. 12th, 1828. The 22d of September, 1830, he was installed over the Congregational church in Gilsum, N. H.; and, after a ministry of three years, removed to Westmoreland, Vt., where his faithful labors were greatly blest. Failure of health led him to seek the benefit of sea-air, and, being invited to the service of the Congregational church in West Tisbury,

he spent seven years with that people. Subsequently, he spent four years in West Yarmouth, and several years in Eastham. Increasing infirmities compelled him to relinquish public services, and his death occurred at West Tisbury, May 22d, 1866.

Mr. Chase was more than fifty years in the active duties in the ministry. He had an eminently spiritual mind, and was most heartily devoted to his Master's service. He abounded in the work of the Lord, having preached more than eleven thousand sermons, and was blest in his labors with many precious revivals of religion. His memory is fondly cherished by those who enjoyed his labors, and he has gone to enjoy the congratulations of many who have been saved by his instrumentality, and to enjoy the everlasting favor of the Redeemer he so faithfully served.

H. B. H.

Rev. GARRY C. FOX was born in Vienna, Oneida Co., N. Y., Oct. 10, 1828, and died May 30, 1866, in Victor, Mich., at the age of 37. He was of Old School Presbyterian stock. When quite young, his parents removed from his birthplace, and settled in Palmyra, Mich. Here, at the early age of seven, he became the subject of a work of grace, and obtained a hope in Christ.

For a portion of the nine years following, his youthful piety was at times somewhat clouded; but, at the age of sixteen,—his parents and himself having meanwhile returned to the State of New York,—he experienced a fresh baptism of the Holy Ghost, made a new and full consecration of himself to Christ, became active in his Master's cause, and united with the Methodist Episcopal Church.

From this age, he was deeply and seriously impressed with the idea that it was his duty to become a minister of the gospel; and although his early educational advantages were limited, and he did not meet with the encouragement desired toward obtaining a liberal education, yet, at the age of eighteen, he was made a licensed exhorter of the Methodist Episcopal Church.

Making good use of such mental and spiritual advantages as were within his reach, from this period he grew rapidly both in grace and in usefulness.

Having again removed to Michigan, he



became a member of the United Brethren Church at the age of twenty-one; and, at the age of twenty-six, he was in that church ordained a minister of Christ. In this communion he labored faithfully for twelve years in southern and central Michigan, mostly as an itinerant, and a part of this time serving as a presiding elder.

In this work he became acquainted with many Congregational brethren, and with the faith and polity of their church; and, finding these especially scriptural, he decided to cast in his Christian labor with them.

To help meet deficiencies of early education, he now spent two years of study at Olivet College, Mich., meanwhile being connected with the Marshall Congregational Association of this State.

In January, 1864, Mr. Fox was commissioned by the American Home Missionary Society to labor with the church in Victor, Mich., and also at Lansinburgh, a railroad station a few miles distant. At both these points, for the space of two years and three months, his labors met with great acceptance, and were attended with abundant success.

In this his last ministry, as uniformly in

his previous labors, he shared largely in the blessing of God, and in the "wisdom that winneth souls." In his preaching and his pastoral labor, in his social influence, and in his every-day walk, he was a man of God, — a "workman who needed not to be ashamed." Independent in thought, fruitful in expedient, earnest and zealous, yet modest and retiring, conscientious and uncompromising in the right, yet deferent to the opinion of others, sympathetic, affectionate, and kind, and thoroughly devoted to the cause of the Master, both the members of his flock, and his immediate ministerial brethren, feel that a strong and a good man has fallen among us.

Mr. Fox was married at the age of twenty-three to Cynthia B. Parmelee, who, with a son of six months, is left in deep loneliness and bereavement.

The disease which terminated in his death was a variety of apoplexy, occasioned in part by excessive labor and anxiety in the cause of the Master.

He died in the midst of life and usefulness, with the harness on, and those who knew him best will long cherish and honor his memory.

R. A.

### Books of Interest to Congregationalists.

WE most gladly welcome the able defense of the great doctrine of "Life and Death Eternal,"<sup>1</sup> by Prof. Bartlett, against the pernicious theory of the annihilation of the wicked. He has made thorough and plain work of it. Both scholars and common readers will be interested and profited by the faithful perusal of this book. The reasoning is simple and conclusive. The statement of the views confronted is fair and full. The exegesis of the Scriptures involved is critical, supported by the highest authorities, and can not be controverted. The plan of this book we think very felicitous and logical. It is divided into two parts: the first, "refutation of the arguments advanced in support of the annihilation of the wicked." This is subdivided into six chapters, under the following

topics: "1st, the doctrine of annihilation stated; 2d, the fundamental view of the scripture argument for annihilation; 3d, the scripture argument for annihilation examined — Death and Life; 4th, . . . destruction and other terms; 5th, . . . the resurrection and other terms; 6th, the rational argument examined."

Part second is, "Positive disproof of the doctrine of annihilation." This is subdivided into eight chapters, as follows: "1st, belief of future existence among the earlier Jews; 2d, belief of future existence among the Jews at Christ's coming; 3d, New Testament teachings — immortality — immediate destiny; 4th, a resurrection and a judgment for the wicked; 5th, New Testament teachings — sharing the doom of Satan; 6th, . . . direct declarations — future punishment consists in suffering; 7th, . . . sufferings protracted and endless; 8th, tendencies and affinities of the system of annihilation." To which are added an appendix of twenty-four

<sup>1</sup> *Life and Death Eternal: A Refutation of the Theory of Annihilation.* By Samuel C. Bartlett, D. D., Professor in Chicago Theological Seminary. Published by the American Tract Society, 28 Cornhill, Boston. pp. 390.

pages, having copious notes. We heartily commend this book to all who have any doubts on this important subject; and especially to ministers and teachers who wish to be and ought to be well fortified, so as to meet any difficulties that may be suggested.

— Miss Mary Lyon was one of the marvels of the age in which she lived. She did a great work for her sex and for the world.— Two books are already before the public, giving her life and her deeds, but there is room for still another. Her associates at South Hadley knew her thoroughly, and had still in reserve much that was deemed too valuable to withhold from the outside world, and which the volumes already issued did not contain. Among those associates not one was so well fitted and furnished as Miss Fiske,<sup>1</sup> and a good work she has done. It is a volume full of useful hints, and of pleasant reminiscences, and will be especially appreciated by the former teachers and pupils of Mount Holyoke Female Seminary.

— From the prolific press at 28 Cornhill, Boston, we have a neat little volume, entitled "Pleasant Grove," by Alice A. Dodge, pp. 208; and another called "Lift a Little, or the Old Quilt," by Mrs. J. P. Ballard, pp. 208. Also "Frank's Search for Sea Shells, by H. E. P." Illustrated. 351 pp., well and pleasantly written, and instructive. . . . Also, "Lyntonville, or the Irish Boy in Canada," pp. 175, a bewitching story, calculated to be useful. . . . Also, "Nellie Newton; or, Patience and Perseverance," pp. 144,—an almost tragic story of imminent peril and escape, with its suggestive lessons.

— The book of Psalms<sup>2</sup> is precious every way, and on all occasions. Mason Brothers have just issued a beautiful edition, arranged for responsive readings in the family, in Sabbath and day schools, and,

if desired, in the sanctuary. See advertisement.

— In a clever 12mo. of 248 pages, we have a phonographic report of the speeches and proceedings of the New England Methodist Centennial Convention,<sup>3</sup> held in this city last June. The Lieutenant-Governor of this State, Wm. Claflin, was president. The occasion was one of deep interest. The statistics are wonderful, showing the great, relative and absolute, increase of that denomination during this period. The proceedings detailed were harmonious, the speeches racy and often able; and the book altogether is an interesting one to others than those to whose especial religious peculiarities it relates, and we are glad to receive it. We trust that those for whom it is more particularly designed will more freely and generally purchase it, than our Congregationalists have purchased the invaluable essays, discussions, and proceedings of their own, and only, National Council. We doubt not they will.

— Deacon Timothy Gilbert<sup>4</sup> was well and favorably known in Boston and vicinity. His pianos have introduced him into many a family hereabouts, as well as at a distance. His connection with the transformation of Tremont Theater into a sanctuary of the Lord; his early espousal and manly defense of the anti-slavery cause; his efforts to promote revivals of religion, and extend and sustain educational institutions for his own denomination,— Baptist,— all have made him a man well known and highly respected. His last pastor has done a good work in giving this well-printed volume to the public. We admire its candor and accuracy. We have the DATES and NAMES. There seems to be less than usual of "about such a time," and "some one said." Besides, we have largely a history of the great events themselves with which the subject of the book was connected.

<sup>1</sup> Recollections of Mary Lyon, with Selections from her Instructions to the Pupils of Mount Holyoke Female Seminary. By Fidelia Fisk. Published by the American Tract Society, 28 Cornhill, Boston. pp. 333.

<sup>2</sup> The Book of Psalms; arranged according to the Original Parallelisms for Responsive Reading. New York: Mason Brothers, publishers, 596 Broadway; Boston: Mason & Hamlin.

<sup>3</sup> Methodist Centenary Convention. A Phonographic Report of the Debates and Addresses, together with the Essays and Resolutions of the New England Methodist Centenary Convention, held in Boston, June 5-7, 1866. Boston: B. B. Russell & Co. 1866.

<sup>4</sup> Memoir of Timothy Gilbert, by Justice D. Fulton. Boston: Lee & Shepard. 1866. 255 pp.

## Editor's Table.

WE close the eighth volume of this periodical with this number. It was commenced under the conviction that such a work was greatly needed in the Congregational denomination, and with the hope that it would be well sustained. Our eight years' experience and observation have but convinced us the more deeply of its great need, and we are not yet utterly without hope that it will be, some day, well sustained. We shall commence the ninth volume with some doubt of its pecuniary success; but the determination to *deserve* success is strong, and we are not without expectation of winning it. We look confidently to the renewal of all old subscriptions, and must again ask the friends of this Quarterly to commend it to those who do not, but could be interested to take it. The circulation could be easily doubled, and even more, were there earnest efforts to this end by those who now receive it and know its value.

It is not possible to offer it at a lower price than \$1.50 a year, PAYABLE ALWAYS IN ADVANCE. It would be a great help to us if subscriptions could be forwarded on or before the first day of December, that we might the better judge how large an edition to publish.

Send \$1.50 to "CONGREGATIONAL QUARTERLY, Boston, Mass." No other direction is necessary. Our room is No. 10, at 23 Chauncy Street, where we shall always be glad to meet our subscribers.

A few full sets from the beginning can be furnished at *one dollar* a volume in numbers, *one dollar* and *fifty cents* a volume, bound. Volumes FIFTH and SIXTH (1863 and 1864) are not for sale separate from a full set.

We shall be glad to pay FIFTY CENTS each for number FOUR, 1863, and seventy-five cents each for number ONE, 1854.

It may seem strange that we should give our readers engravings and sketches of two brothers in two consecutive numbers. It is due to ourselves to say that we had the promise of three engravings and accompanying sketches for this number of the quarterly, upon either of which we supposed we could rely, and did not think it was scarcely

possible that all would fail us. But such was the fact, and we were compelled, at the last moment, to seize upon what was available; and we deem ourselves highly favored in securing so good a likeness of so good a man, and one so well known to our churches. And there is a fitness, perhaps, in bringing the two brothers, so lovely in their lives, so near together in our memorial gallery.

We would thank our readers to give us information of well-deserving men, whether ministers, or faithful members of our churches, of whom there is a good engraving, or whose friends would procure one, that we may give them a place in our succeeding numbers. We can not be at the expense of engraving a plate, but will gladly pay for printing the likeness.

We desire to insert, as hitherto, good wood cuts of meeting-houses, with a little description of the structure, and a very brief history of the church worshiping in it. These are very useful and highly valued, especially by our readers in the West and South-west. We should be very glad to receive these from any part of our country. A good wood engraving will cost, if carved here, from twenty-five to thirty-five dollars, depending much upon the style of the structure to be engraved.

Perhaps we need not repeat the fact that we take the usual liberty of editors, of inserting some articles with all of the statements of which we should not agree; and we have not deemed it always necessary to put in our dissent lest we should be misunderstood. The excellent article, in the main, on creeds may be deemed too liberal in respect to administering ordinances to all who give good evidence of being accepted of Christ. We think there may be cases where we should be justified in going to the extreme named—in baptizing a believer and leaving him "out in the cold,"—but they must be extremely rare, so rare that there need be no rule; let them be as exceptions. We heartily indorse the suggestion of applying and enforcing the doctrinal test to all candidates for ordination or installation.

We called attention to the fact, in our July issue, that the Phonographic Report of the proceedings of the late "National Congregational Council" was published, and that, too, in a good, substantial form, and well but plainly bound. We more than intimated that the edition of one thousand copies is still mostly on the hands of the publishers, who are the publishers also of this Quarterly. Neither the latter nor the former was undertaken with any prospect or hope of pecuniary gain. We are, however, most firmly persuaded that such a circulation of both as would at least pay the bills, would be greatly useful to their readers. But, in respect to the report of the Council, we shall be only too glad to find purchasers for this invaluable compend of our Congregational doctrines, polity, and our working channels, through which we labor to bless the world, and the

discussions thereon by our ablest men, all of which are found in this "report" as in no other book in the world. In our July editorial we named the places where the book can be found on sale, at \$3.00 or \$3.25 by mail, postage paid, or address

ISAAC P. LANGWORTHY,  
BOSTON, MASS.

Owing to causes beyond our control, our issues have come out "behind time" this year. Our arrangements for the next are such as we trust will save us from such humiliating embarrassments hereafter. In issuing the January number, we are compelled to delay until the last moment often, for the sake of the minutes of the State bodies that meet in the autumn. It is our full purpose and expectation to be in season, however, this year.

## Congregational Quarterly Record.

### Churches Formed.

June 5, 1866. In Benicia, Cal., 17 members.

" 21. In Stewartsville, Mo., 8 members.

" 23. In San Andreas, Cal., 10 members.

" 23. In Rantoul, Ill.

July 11. In Newton, Ms., the North Evan. Ch., 23 members.

" 11. In Fulton Center, Mich.

" 17. In Wellsburg, N. Y., 21 members.

" 24. In Pescadore, Cal., 13 members.

" 29. In Paynesville, Minn.

" 31. In Iowa City, Io., 80 members.

" 31. In Belle Plain, Io., 5 members.

Aug. 2. In Babcock's Grove, Ill., 15 members.

" 5. In Pappillion, Neb., 11 members.

" 12. In Hinsdale, Ill.

" 13. In Neosho, Mo., 9 members.

" 13. In Conover, Io.

" 13. In Astoria, Or., 18 members.

" 16. In Nashua, Io., 16 members.

" 19. In Salt Creek, Neb.

June 13. Mr. HANFORD FOWLE, over the Ch. in Fulton, Wis. Sermon by Rev. Calvin S. Shattuck, of Emerald Grove. Ordaining Prayer by Rev. Robert Sewall, of Stoughton.

" 14. Rev. ANDREW L. STONE, D. D., over the 1st Ch. in San Francisco, Cal. Sermon by Rev. Israel E. Dwinell, of Sacramento. Installing Prayer by Rev. George Moor, of Oakland.

15. Mr. J. ARTHUR MONTGOMERY,

to the work of the Ministry in Dwight,

" Ill. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary.

" 20. Rev. ORVILLE W. MERRILL, over the Ch. in Anamosa, Io. Sermon by Rev. Lyman Whiting, of Dubuque. Installing Prayer by Rev. William P. Apthorp, of Bowen's Prairie.

June 21. Rev. FRANCIS N. PELOUBET, over the 2d Ch. in Attleboro', Ms. Sermon by Rev. Edwin B. Webb, D. D., of Boston. Installing Prayer by Rev. Erasmus Maltby, D. D., of Taunton.

" 21. Mr. LUCIUS H. HIGGINS, over the Ch. in Lanark, Ill. Sermon by Rev. Joseph E. Roy, of Chicago. Ordaining Prayer by Rev. Oliver Emerson, of Sabela.

" Rev. JOHN ALLISON, over the Plymouth Ch. in Milwaukee, Wis. Sermon by Rev. Grosvenor W. Hencock, D. D., of Buffalo, N. Y. Installing Prayer by Rev. Wm. DeLoss Love, of Milwaukee.

### Ministers Ordained, or Installed.

May 23, 1866. Mr. WILLIAM W. DOW, to the work of the Ministry in West Brooksville, Me. Sermon by Rev. George M. Adams, of Portsmouth, N. H. Ordaining Prayer by Rev. Stephen Thurston, D. D., of Searsport.

- June 26. Rev. GEORGE CURTISS, over the Ch. in E. Avon, Ct. Sermon by Rev. Julius H. Seelye, D. D., of Amherst College. Installing Prayer by Rev. Jonathan L. Jenkins, of Hartford.
- " 28. Mr. A. C. FIELD, over the Ch. in Alstead Center, N. H. Sermon by Rev. Amos Foster, of Putney, Vt. Ordaining Prayer by Rev. Samuel L. Gerould, of Stoddard.
- " 28. Rev. JOSIAH W. KINGSBURY, over the Ch. in Queechy, Vt. Sermon by Rev. John H. Edwards, of West Lebanon, N. H. Installing Prayer by Rev. Horace Wellington, of West Hartford.
- July 6. Mr. WILLIAM A. LAWRENCE, to the work of the Ministry in Pepperell, Ms. Sermon by Rev. S. Leroy Blake, of Pepperell. Ordaining Prayer by Rev. Pliny B. Day, of Hollis, N. H.
- " 10. Rev. WILLIAM A. CHAMBERLIN, over the Ch. in Beardstown, Ill. Sermon by Rev. Samuel H. Emery, of Quincy. Installing Prayer by Rev. Joseph R. Kennedy, of Chandlerville.
- " 11. Rev. STEPHEN G. DODD, over the Central Ch. in Middleborough, Ms. Sermon by Rev. Alonzo H. Quint, of New Bedford. Installing Prayer by Rev. Israel W. Putnam, D. D., of Middleborough.
- " 11. Rev. EDWARD F. BROOKS, over the Ch. in Westminster, Ct. Sermon by Rev. Francis Williams, of Chaplin. Installing Prayer by Rev. Luther H. Barber, of Scotland.
- " 11. Mr. MYRON W. REED, to the work of the Ministry in El Paso, Ill. Sermon by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary.
- " 16. Mr. CHARLES H. RICHARDS, over the Ch. in Kokomo, Ind. Sermon and Ordaining Prayer by Rev. Nathan A. Hyde, of Indianapolis.
- " 17. Mr. WILLIAM S. HILLS, over the Ch. in Wellsburg, N. Y. Sermon by Rev. Moses H. Wilder, of Center Lisle. Ordaining Prayer by Rev. Thomas N. Benedict, of Center Lisle.
- " 18. Mr. GEORGE L. WOODHULL, to the work of the Ministry in Onowa, Io.
- July 20. Mr. BENJAMIN A. DEAN, to the work of the Ministry in Shrewsbury, Ms. Sermon by Rev. Ebenezer Cutler, of Worcester. Ordaining Prayer by Rev. George E. Sanborne, of Northboro.
- " 20. Mr. JOHN L. GRANGER, to the work of the Ministry in Bristol, Ill. Sermon by Rev. Samuel C. Bartlett, D. D., of Chicago Seminary. Ordaining Prayer by Rev. Edward Ebbs, Aurora.
- " 25. Rev. WILLIAM H. FENN, over the High St. Ch. in Portland, Me. Sermon by Rev. Albert H. Plumb, of Chelsea, Ms. Installing Prayer by Rev. Jotham B. Sewall, of Bowdoin College.
- July 26. Mr. HENRY O. THAYER, and Mr. GILMAN A. HOYT, to the work of the Ministry in Bangor, Me. Sermon by Rev. James McCosh, of Belfast, Ireland. Ordaining Prayer by Rev. Aaron C. Adams, of Auburn.
- Aug. 7. Mr. HENRY E. COOLEY over the Ch. in Plymouth, Ct. Sermon by Rev. George B. Willcox, of New London. Ordaining Prayer by Rev. Amos E. Lawrence, of Springfield, Ms.
- " 10. Mr. CHARLES M. MEAD, to the work of the Ministry in Cornwall, Vt. Sermon by Rev. Edwards A. Park, D. D., of Andover Seminary. Ordaining Prayer by Rev. Benjamin Labaree, D. D., of Middlebury.
- " 14. Mr. W. F. HARVEY, to the work of the Ministry in Webster City, Io. Sermon by Rev. Jesse Guernsey, of Dubuque.
- " 16. Rev. JOSEPH A. LEACH, as junior pastor over the Ch. in Keene, N. H. Sermon by Rev. William A. Stearns, D. D., of Amherst College. Installing Prayer by Rev. Amos W. Burnham, D. D., of Rindge.
- " 22. Rev. DANIEL CLARK, over the Ch. in Plainfield, Ill. Sermon by Rev. Edward Ebbs, of Aurora. Installing Prayer by Rev. Martin K. Whittlesey, of Ottawa.
- " 22. Rev. PERRIN B. FISK, over the Ch. in Peacham, Vt. Sermon by Rev. A. B. Dascomb, of Waitsfield. Installing Prayer by Rev. John Eastman, of Danville.
- " 22. Mr. CHARLES H. GARDNER, over the Ch. in Agawam, Ms. Sermon by Rev. Henry M. Parsons, of Springfield.
- " 22. Rev. WILLIS G. COLTON, over the Ch. in Washington, Ct. Sermon by Rev. George Richards, of Bridgeport.
- " 29. Mr. WILLIAM H. PHIPPS, to the work of the Ministry in Paxton, Ms. Sermon by Rev. George H. Gould, of Hartford, Ct.
- " 30. Mr. ABRAM MAXWELL, over the Ch. in Sumner, Me. Sermon by Rev. Leonard W. Harris, of North Bridgeton. Ordaining Prayer by Rev. John Elliot, of Rumford Point.
- Sept. 5. Mr. CALVIN R. FITTS, to the work of the Ministry in Medfield, Ms. Sermon by Rev. William M. Thayer, of Franklin. Ordaining Prayer by Rev. Andrew Bigelow, D. D., of Medfield.
- " 5. Rev. HENRY CUMMINGS, over the Ch. in Rutland, Ms. Sermon by Rev. Ebenezer Cutler, of Worcester. Installing Prayer by Rev. Amos H. Coolidge, of Leicester.
- " 12. Rev. DANIEL GIBBS, over the Ch. in Gilead, Ct. Sermon by Rev. Lucius Curtis, of Colchester. Installing Prayer by Rev. J. J. Bell.

Sept. 12. Mr. HENRY A. WALES, over the Ch. in Elmwood, R. I. Sermon by Rev. Jonathan Crane, D. D., of Middletown, N. Y.

" 13. Rev. WILLIAM F. SNOW, over the Eliot Ch. in Lawrence, Ms. Sermon by Rev. Albert H. Plumb, of Chelsea. Installing Prayer by Rev. Edward H. Greeley, of Methuen.

#### Pastors Dismissed.

June 7, 1866. Rev. CHARLES SECCOMBE, from the Ch. in St. Anthony, Minn.

" 27. Rev. JOSEPH W. HEALY, from the Hanover St. Ch. in Milwaukee, Wis.

July 2. Rev. LEONARD TENNEY, from the Ch. in Thetford, Vt.

" 3. Rev. EDWARD L. CLARK, from the 1st Ch. in North Bridgewater, Ms.

" 17. Rev. WILLIAM H. FENN, from the Franklin St. Ch., in Manchester, N. H.

" 18. Rev. WILLIS S. COLTON, from the Ch. in Wethersfield, Ct.

" 18. Rev. HARVEY D. KITCHEL, D. D., from the Plymouth Ch. in Chicago, Ill.

" 53. Rev. HENRY K. CRAIG, from the Church in Bucksport, Me.

" 25. Rev. HENRY CUMMINGS, from the Ch. in Newport, N. H.

" 29. Rev. SILAS McKEEN, D. D., from the Ch. in Bradford, Vt.

Aug. 3. Rev. JOSEPH C. BODWELL, D. D., from the Ch. in Woburn, Ms.

" 22. Rev. ABELIAH P. MARVIN, from the North Ch. in Winchendon, Ms.

" 30. Rev. SIMEON HACKETT, from the Ch. in Temple, Me.

Sept. 5. Rev. GEORGE B. NEWCOMB, from the Ch. in Bloomfield, Ct.

" 5. Rev. ASA FARWELL, from the Ch. in West Haverhill Ms.

" 5. Rev. ANDREW BIGELOW, D. D., from the Ch. in Medfield, Ms.

" 18. Rev. MOSES M. COLBURN, from the Ch. in South Dedham, Ms.

June 14. In Ascutneyville, Vt., Rev. FAYETTE HURD, of Richmond, Mich., to Miss Julia T. Robinson.

" 28. In Kidder, Mo., Rev. MARTIN LEFFINGWELL, to Miss Sarah J. Sadler, both of Cameron.

July 5. In Elkhorn, Wis., Rev. S. DENISON PEET, to Miss Olive W. Cutler.

" 12. In Southbury, Ct., Rev. ELLIAH HARMON, of Hartford, to Miss Lucy M., daughter of Rev. Asa B. Smith, of S.

19. In Meriden, N. H., Rev. FRANK P. WOODBURY, to Miss Abby L., daughter of Cyrus L. Richards, LL. D., both of M.

Aug. 8. In Portland, Me., Rev. EDWARD P. BAKER to Mrs. L. Maria Upton, both of Winthrop.

#### Ministers Deceased.

May 25, 1866. In Central City, Col., Rev. S. HARVEY MELLIS, aged 32 years.

" 30. In Victor, Mich., Rev. GARRY C. FOX, aged 37 years.

June 30. In Lawrence, Ms., Rev. CHRISTOPHER M. CORDLEY, aged 45 years.

" 25. In Dansville, N. Y., Rev. O. D. ALLIS, formerly of West Randolph, Vt., aged 41 years.

July 6. In Northfield, Ct., Rev. ELIJAH W. TUCKER, aged 56 years.

" 6. In Monson, Ms., Rev. ALFRED ELY, D. D., aged 87 years.

" 8. In Bradford, Ms., Rev. NATHAN MUNROE, aged 62 years.

" 22. In East Hartford, Ct., Rev. ANSON S. ATWOOD, aged 76 years.

Aug. 12. In New Bedford, Ms., Rev. TIMOTHY STOWE, aged 41 years.

" 16. In Salem, Ms., Rev. SAMUEL M. WORCESTER, D. D., aged 64 years.

" 17. In Cornwall, Vt., Rev. LYMAN B. MATTHEWS, aged 65 years.

" 21. In Princeton, Ms., Rev. JOHN S. ZELIE, aged 41 years.

" 29. In South Deerfield, Ms., Rev. SAMUEL WARE, aged 85 years.

Sept. 14. In Chelsea, Vt. Rev. SALEM M. PLIMPTON.

#### Ministers Married.

Mar. 15, 1866. In Chester, Ms., Rev. SELAH MERRILL to Miss Fannie L. Cook, of C.

May 1, 1866. At Schroon Lake, N. Y., Rev. THOMAS E. DAVIS, of Racine, Wis., to Miss Ella E. Smith, of the former place.

#### Ministers' Widows Deceased.

July 30, 1866. In Hartford, Ct., Mrs. SARAH E., wife of Rev. JONATHAN BRACE, D. D., aged 48 years.

Aug. 15. In Hubbardston, Ms., Mrs. LOUISA C., wife of Rev. JOHN M. STOWE, of Sullivan, N. H.



### American Congregational Union.

THE American Congregational Union still holds on its way. While attending, from year to year, to the more general objects which it was organized to accomplish, such as diffusing information in regard to our doctrines and polity, promoting unity and fellowship, and stimulating to Christian effort, it has expended a large portion of its labor on the pressing and most important work of aiding the feeble churches in all parts of the country to supply themselves with suitable places of public worship. *This work is growing steadily on its hands.* Prominent points at the South have called for and received aid, and other places, notwithstanding difficulties, are likely soon to need it. The number of Congregational Churches that are springing up in the States that used to be called "the West," but are hardly to be called so now,—such as Ohio, Michigan, Indiana, Illinois, and Wisconsin,—and in the vast regions which for mining or agriculture have recently been opened, is very great, and very many of them urgently need assistance. If they have help at the right moment, they will become well established, and will give a right direction to society from the first. If they are left to struggle on alone, till able to build, without aid, the Christian sanctuaries which are needed, the best opportunities of giving ascendancy to the gospel and to Christian education will, in many communities, be irrecoverably lost. At the same time it becomes more and more apparent that our doctrines and principles are *wanted* in all parts of the country; that they commend themselves, when fairly presented to those who have not known them, and are dear to those who, educated in them, have gone out from their loved New England homes. By the indorsement of the National Council, and the effort made by its recommendation to raise, last year, two hundred thousand dollars,—although this was but partially successful,—a deeper and wider interest, it is hoped, has been awakened in the great church-building work. There is need, however, that this interest should be increased yet more. As the collections of last year are now nearly all appropriated, the trustees are becoming anxious as to the answer to be given to the numerous and earnest calls that are reaching them from week to week. In some of the border States, where especially there is strong encouragement as regards the prospects of our cause, it will be unfortunate indeed not to be able to respond promptly to the applications made. Will not the Pastors and the Churches see to it that the means of meeting them shall be liberally furnished? To more than two hundred churches appropriations have been already paid, on the actual completion of their sanctuaries; and some thirty-five or forty more have been voted, and wait only till the edifices are finished. Who can measure the good which has been thus accomplished, or calculate the results of it in the future? It is devoutly to be hoped that the churches will on forefather's day, if not before, the present year, cheerfully pour another hundred thousand dollars into the treasury of the Union. It is for Christ's cause in our own beloved land; it is for our own churches, and our own children and kindred, and for generations that shall come after us, that we are called upon to give generously what is needed.

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### American Congregational Association.

OUR readers will want to know, first of all, as to the prospect of the long-talked-of "Library Building," or "Congregational Home." While grateful mention is made of the fact that there "is light ahead," it must still, in truth, be said that there is a great want of a due appreciation of this now very important object. Noble, princely gifts are made here and there by life-long Congregationalists to educational institutions, already largely endowed, though needing more, doubtless, and yet not one is found among all the brotherhood of our churches who, with his ample means, is ready to say, "*this building must arise.*" Few seem to realize how much such a structure, with its affiliated purposes, is needed as a foundation to

our literary institutions, to give them the right tone and character, to cast in the right elements, to keep more in the foreground the great principles of Christian and civil liberty, upon which our free institutions are based, and upon which alone they can be perpetuated. While in theory multitudes, perhaps the great majority, would freely assent to this statement, almost none comprehend the necessity of some visible embodiment of this fact. A great idea has power with a class. The object which commanded the life-blood of the heroes of the Revolution, as an idea, has not the influence over the great masses of New England that Bunker Hill monument has. They demand a symbol of the idea, something that appeals to their senses suggestive of the idea. Our proposed building itself would be a standing and visible argument for civil and Christian liberty, always addressing itself to every beholder. And this would be constantly enforced by the high purposes to which it would be devoted. Our valuable books, increasing week by week, demand more room, better room, safer room; and when having it, their number will be much more rapidly increased. This library is now, and is to be, unlike any other in the country; its speciality being denominational, yet catholic; New England, yet national; religious, yet civil and political; indeed, so far as the largest range of local histories will make it so. Such a library is now a great want here in the metropolis of New England; and is wanted now as our polity and doctrines are going forth into the regions lying beyond Mason and Dixon's line.

Fifty thousand dollars have been reliably pledged, and this gives hope of more. The needed building, at all suitable to our great purpose, can not be erected in a proper place for twice that sum. Rev. A. P. Marvin is still in the field soliciting funds in aid of this object. He will gladly visit any Church or individual who will encourage the hope of a hearing with the view to a giving. Funds can also be sent, as below, in any amounts, and will be sacredly devoted to their legitimate purpose.

This library has recently received from the A. B. C. F. M. house the back numbers of many of our religious papers, which, with those on hand, nearly complete some entire files. Where is the generous giver who will place the means at our disposal for binding them, cheaply, suitably for our shelves and for use? Scarcely anything here is more often called for than back numbers or volumes of some of our weekly religious papers. I specify the deficiencies which have already been ascertained, and any one that can help us complete these files will do us a good service.

NEW YORK OBSERVER, vol. i. (1823), Nos. 1 to 26, inclusive; vol. ii. (1824), No. 7; vol. iii. (1825), Nos. 2, 3, 29 to 48, inclusive; vol. vii. (1829), Nos. 9, 32, 33, 43; vol. xxxvi. (1858), Nos. 1, 9.

NEW YORK INDEPENDENT, vol. ii. (1850), No. 97; vol. v. (1853), Nos. 218, 231, 234.

CONGREGATIONALIST, vol. i. (1849), Nos. 4, 8, 9; vol. ii. (1850), Nos. 18, 19; vol. iii. (1851), No. 52.

NEW ENGLAND PURITAN, vol. i. (1840), Nos. 1, 29, 33, 44; vol. ii. (1841), No. 41; vol. iv. (1843), Nos. 23, 25, 31, 34, 39, 43; vol. v. (1844), Nos. 4, 12, 17, 46; vol. vi. (1845), Nos. 4, 8, 16, 18, 20, 21, 30, 32, 34, 40; vol. vii. (1846), Nos. 1, 5, 6, 34, 45; vol. viii. (1847), Nos. 36, 37; vol. x. (1849), Nos. 38, 39, 47, 48, 52.

IOWA NEWS LETTER, vol. i. Nos. 2, 7.

We very much want to complete our set of the Piscataqua Evangelical Magazine. We lack vol. ii. (1806), Nos. 3, 4, 5; vol. iii. (1807), No. 3; vol. iv. (1808), No. 3, and all after it. Our North American still lacks Nos. 3, 4, 5, 9, 13, 15, 20, 21, 22. Direct to

ISAAC P. LANGWORTHY.

23 Chauncy Street, Room No. 10, Boston, Mass.

# INDEX OF NAMES.

NOTE.—This Index includes all the names of persons mentioned in this volume except the names of ministers given in the general statistics, which are indexed alphabetically on pages 109-121; except also names of students in the Theological Seminaries on pages 293-297, and of ministers in Maine Conference, pages 309, 310.

The reader is reminded that a given name may occur more than once on the same page.

For general topics, see Table of Contents, pp. III. & IV.

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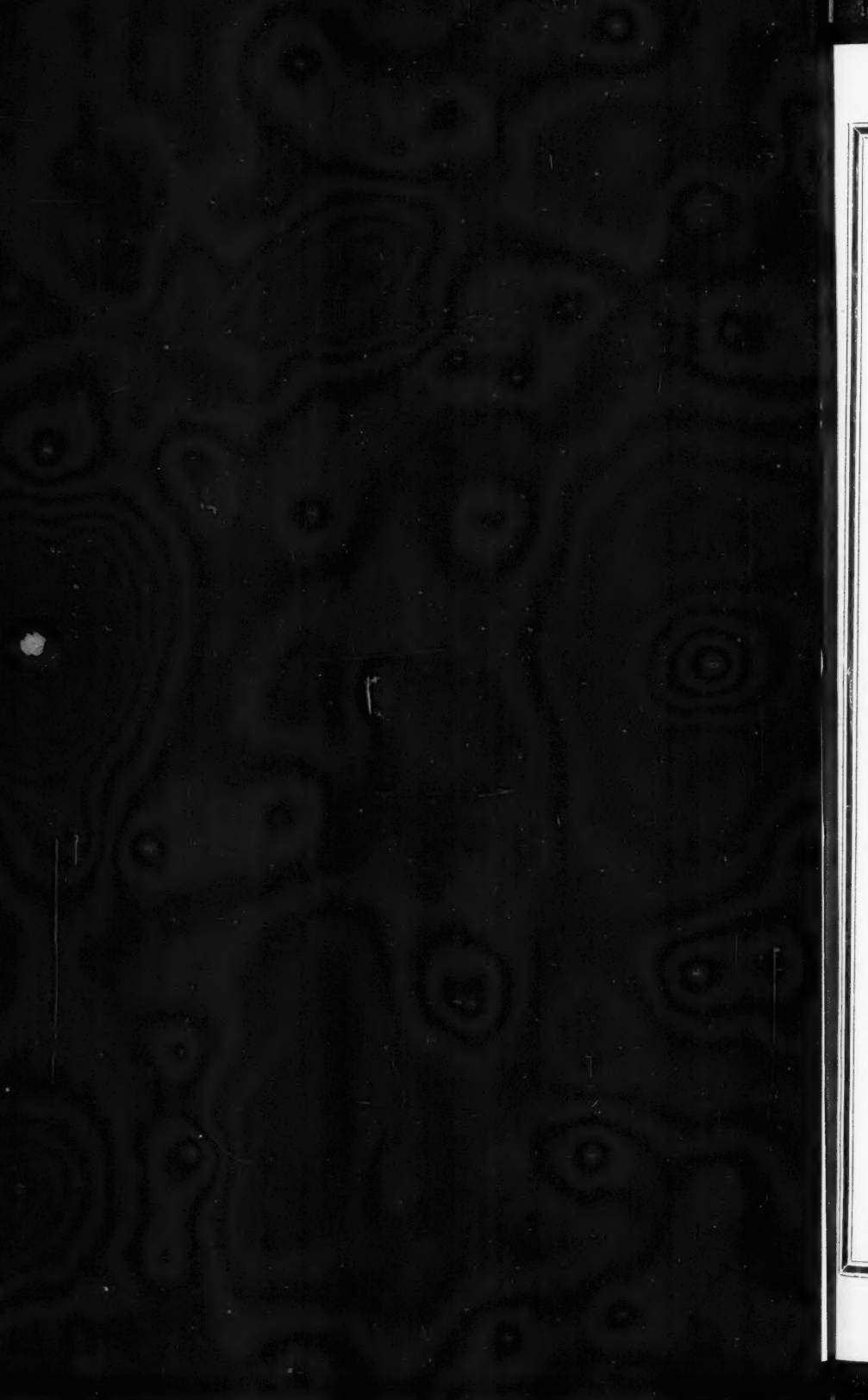
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